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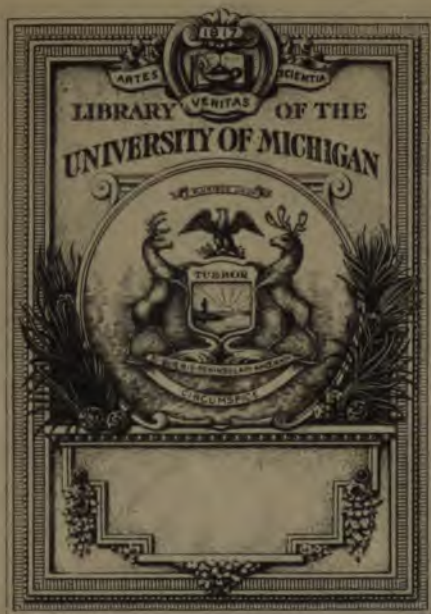
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THE GIFT OF
Prof. Alex. Ziwet

PA
8518
K7





the 1990s, the incidence of *S. flexneri* infections has increased in the United Kingdom [10]. In the United States, *S. flexneri* has been reported as the most common serotype of *S. flexneri* isolated from children with acute colitis [11].

There is a paucity of data on the epidemiology of *S. flexneri* in the United Kingdom. In the 1980s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [12]. In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [13]. In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [14].

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In the 1990s, *S. flexneri* was the most commonly isolated serotype of *S. flexneri* from patients with acute colitis in the United Kingdom [27].

Ja: Willett

Ex Dona

in Ben: Harriett



H. Holbein p.

Verme J.

D. ERASMV S ROT:
Inscrib'd to M^r. Benj: Marriott.

Alexander Finkel
THE
L I F E
O F
ERASMUS,

More particularly that part of it,
which He spent in ENGLAND;

WHEREIN AN
Account is given of his Learned Friends,
And the State of RELIGION and LEARNING
At that Time in both our
UNIVERSITIES.

WITH AN
APPENDIX

Containing several
ORIGINAL PAPERS.

By SAMUEL KNIGHT, D. D.
PREBENDARY of ELY.

C A M B R I D G E :

Printed by CORN. CROWNFIELD, MDCCXXVI.
And Sold at LONDON, by J. WYAT, in
St. Paul's Church - Yard; T. EDLIN, in the
Strand; and T. COX, in Cornhill.

Prof. Alex. Ziwet
†
5-26-1925



TO THE RIGHT HONOURABLE
Sir SPENCER COMPTON,
SPEAKER TO THE HONOURABLE
HOUSE OF COMMONS,
KNIGHT OF THE MOST HONOURABLE
ORDER OF THE BATH, &c.

S I R,

YOUR favourable Accept-
ance of a former Work
encourages me to make a Ten-
* 2 der

12-18-81-21

DEDICATION.

der of another, which, as it continues the History of the same obscure Period of Time, and also revives the Memory of the great ERASMUS (a Name that must live, as long as any regard is paid to good Sense and Learning) I hope will not be unpleasing to your HONOUR. We owe so much of the Reformation, both of Religion and Learning, to the zealous Endeavours of this incomparable Person, while he resided in
England,

DEDICATION.

England, that it is a Debt due, and, may I add, not hitherto paid to him in this Way.

I have not omitted, as occasion offered, to give an account of those Worthies of our own Nation, with some others, who were engaged with him in the same laudable Design; which, as it may serve to revive the Honour they justly acquired, so will it also, even at this Distance of Time, raise our Admiration to behold the insuperable

DEDICATION.

perable Difficulties they conflicted with, and over which they at last triumphed. Tho' I have industriously avoided enlarging upon any thing, that does not fall within the Verge of our *English* History, confining my self chiefly to our own Country-Men.

I can't but with Pleasure observe, that as both Dean *Colet* and *Erasmus* had, while Living, the Countenance and Favour of a great Man abroad, Monſ

De

DEDICATION.

De Loine, President of the Parliament of *France*; so when dead, Your HONOUR, who bears the same Relation to the August Body of our *British* Parliament, has been pleased to admit into your Patronage the Memoirs of two such excellent Men, who for Piety and Learning are not easily to be match'd. I shall, under such Encouragement, think my Pains well bestowed, having no higher Ambition, than to subscribe myself,

DEDICATION.

self, as under the greatest Engagements,

Sir,

Your HONOUR'S

in all dutiful observance,

SAM. KNIGHT.



T H E I N T R O D U C T I O N .

HAVING in my former Essay of the Life of Dean *Colet*, endeavoured to do Justice to so very eminent a Person, who was not so well known as he deserved, and to whom I was under some private engagements as being Founder of the School, I had the good Fortune to be Educated in, a Native of the same City, and Born in the same Parish ^a as my self: The Satisfaction I had in that Undertaking, has made me forget the Pains I took therein, and Encouraged me to set about a Work of the same nature, the Life of the Great *Erasmus*, which falling in with the same Time, made it even Necessary to the Compleating the History of that Period. And this I was the more willing to engage in, since in no Language we have any that deserves to be called so. It might justly have been expected in the Magni-

^a St. Dunstons Stepney London.

ficent Edition of his Works Printed at *Leyden* in 1703, that as the Undertakers thereof had taken Laudable Pains to Publish all they could think of to his Advantage, they should not have fallen short of what wou'd have been so very entertaining, as well as Useful, to all the admirers of this famous Man. We have there indeed, Prefixt to *Vol. 1.* some few Epistles of his own, and others, wherein are good hints, as well as Materials, towards the Compiling of his Life, which have been of some Service to me in the ensuing Work, but could be of little to the Reader, till reduced to some Method, and Chronological Order. Hence about twenty Years ago, a Learned *French-Man* Monsieur *Claude Foly*, Canon and Official of *Paris*, did take the pains to Reduce into Annals, what he had met with Relating to the Actions, Writings, &c. of *Erasmus*; (in the same manner as *Fabricius* has done the Life of *Tully*), by this Method rendring it more Easy to refer to upon any Occasion: And that he might Publish to greater Advantage he read over all the Voluminous Works of this Celebrated Author no less than seven Times, had well nigh finished his Design before his Death, but it proved at last an Abortive Piece: amongst many others who have undergone the same Fate, by Authors Brooding over their Works too long, and (I had almost said) Superstitiously Affecting of Perfection, not considering the shortness of Humane Life, and how much better they would Consult the Good of
the

the World to even Publish what is not quite so Perfect, as they could Wish, rather than thereby to deprive us of so many very Excellent and Useful Writings: But this by the by. However had the aforementioned Work of Monsieur *Joly* been extant, it being Writ in *French*, and having had no particular Relation to *England*, or the Friends *Erasmus* had here, it needed not to have prevented me in this History; the profest design of which is not only to do Justice to *Erasmus*, but also to very many famous *English-Men* his Cotemporaries; most of whom have been long Buried in Obscurity, and have hardly a Name in our Histories, tho' this is very much to our Shame and Scandal. Having then particularly Considered all those Passages in his Writings, that refer to *England*, the State of Learning and Religion at the Time he Lived here, and many other incidental Matters, which naturally fell in with them both, I doubt not of the Readers finding an agreeable Entertainment in the following Work: I am not ashamed to own that many, or most of my Materials are gathered out of *Erasmus's* own Works, yet till I had ranged them under proper Heads, and reduced them to some Order, they were of little Service to my present undertaking.

Many Things in this Essay will be also found relating to our Universities, which having escaped the Notice of most of our Antiquaries, must needs be Agreeable to the taste of the present Age, wherein there is a commendable Emulation to exceed in this sort of Knowledge,

and to Cultivate the Study of our *British* Antiquities, and particularly what relates to those *Learned Bodies*. As each of these in their turns, by their being too fond of assuming the Honour of having *Erasmus* among them, have fallen into some Mistakes about the time he sojourned at each University, so I have Impartially endeavoured to rectify them, and to fix the exact Time of his coming to, abode with, and leaving them; plainly proving that the University of *Cambridge* had much the advantage in this particular, and that as She had more of his Company, so also greater helps from his Learning, which was more considerable in his last Visits to *England*, than could possibly be Expected in his first. One Reason why I could not Digest this Life into *Annals*, (which was my first Design,) was, because I found it necessary lightly to pass over those Years he spent Abroad in his own Country, *France, Italy, Swisserland, &c.* for though we doubt not, that every Portion of his Time, was Spent very accountably to himself, as well as Usefully to the World, yet as he Lived to the Age of seventy Years, should every Passage thereof be minutely Considered, the Characters of his Friends and Enemies enlarged upon, the Volume would have swoln to an unreasonable bulk, and perhaps the greatest Part of it at last been nauseous to the *English* Reader, since the Characters of his Foreign Friends though highly Deserving, would have been accounted an Entertainment not very agreeable,

we being more affected with Things and Persons of our own growth. But however lest the chasm should be too great, and instead of being Tedious and Prolix, I should appear Deficient in the series of the History, I have just touched upon the first Thirty Years of his Life, which were Spent before he saw *England*, and the last Twenty after he left it, beginning at his Birth in 1467, and ending with his Death which was in 1536, leaving the enlargement upon those 50 Years to Learned Foreigners, who shall think it worth their while, for the Honour of their respective Countries, to revive the Characters of any of their Worthies, who were joint Labourers with *Erasmus* in that great Work of the Restauration of Learning, which alone ought to Immortalize their Memories. Would any of them, I say, engage in parcelling out amongst themselves, the several Periods of his Life spent in their several Countries and Cities, we should have, and it is Impossible till then to have, a full Account of *Erasmus*, and the Rise and Progress of good Literature in his Time through *Europe*; I may add of Religion also, the Blessed Reformation thereof dawning about the same time. I have been Informed by a most Reverend Prelate, that there is at this time, a very Learned *French-Man*, who has been for some time engaged in such a Work as this; but who knows not the Difficulty of Speaking Truth in a *Popish* Country? If the *Index Expurgatorius* has affixed in the Front of *Erasmus's* Works, *Author Damnatus*, and this harsh Note upon

the whole, *Opera omnia* Erasmi, *caute legenda, tam multa enim insunt correctione digna, ut vix omnia expurgari possint* : What Quarter can be Expected by any of the *Romish* Communion, if they Venture to Speak Favourably of *Erasmus*, or his Opinions? so that whoever does this in a *Popish* Country must have the Spirit of a *Martyr* to bear him out, or he will make no thorough work of it. But as this is not our unhappy Case, I have very largely Considered his Theological Conflicts with several of our bigotted Country Men, and it must afford a pleasing Spectacle to see how he Triumphs over them, and Foils them with their own Weapons. There is (as Dean Colet calls it) *Erasmicum quiddam* something inimitable in all he says, and he appears amongst his Adversaries — *ut Luna inter minores ignes*. And I can't but Observe, that though he appears so Superior to his Adversaries, and Triumphs over them in good Sense and Argument, yet he entered the Lists unwillingly, and not till he was forced to it by their impetuosity, as he says, *non nisi impetitus*, and this was after he was 50 Years Old, till which time he went on sedately in his Studies, leaving wherever he came, choice *Specimens* of his Laborious Learning; but when once *he drew Blood in Controversy*, he had hardly a quiet Day afterwards, his Enemies Charged so thick upon him, and *Persecuted him from City to City*. It is indeed to be Lamented that so much of his precious Time was lost in cleansing the *Augaas* stable of such Barbarious and wretched Stuff, with which their Disputations

tations abounded. No doubt we might have had some other choice Lucubrations in Philology besides those which are now Extant, had he not been employed in those Divinity Scuffles: but whatever was lost to Learning, was gained to Religion, and we may justly Attribute a great Share of the Reformation to him. Bishop *Stillingfleet* in his 2d. Conference of the Idolatry of the Church of *Rome* in the 6th Vol, of his *Works* says, ‘ it was not *Luther* or *Zuinglius* that Contributed so much to the Reformation, as *Erasmus*, especially among us in *England*. For *Erasmus* was the Man who awaken’d Mens Understandings, and brought them from the *Fryers* Divinity, to a Relish of general Learning: He by his Wit laugh’d down the imperious Ignorance of the Monks, and made them the Scorn of *Christendom*; And by his Learning he brought most, of the Latin Fathers to Light, and Publisht them with excellent Editions, and useful Notes, by which means Men of Parts set themselves to Consider the Antient Church from the Writings of the Fathers themselves, and not from the Canonists and Schoolmen. So that the most Learned and impartial Men were prepar’d for the Doctrines of the Reformation before it broke forth. And in another Place he says, there was not above one Greek Testament to be found in all *Germany*, till *Erasmus* printed it with Notes, which Infinitely took among all Pious and Learned Men, and as much enrag’d the Monks and Fryers, and all the fast

‘ Friends to their Dulness and Superstition. And therefore *Erasmus* is in far greater Esteem among the Divines of our Church, than either *Luther* or *Calvin*. He adds also, ‘ that to Prevent the Extravagancies of the People in the Interpreting the Scripture, his most excellent Paraphrase was set up in Churches.’

I could run (says he) thro’ all the Errors of the Church of *Rome* which stand Confuted by *Erasmus*, but it shall Suffice to mention one or two of them, ‘ *Erasmus* Expressly says that the Gift of Miracles (which was Necessary to the first Ages of the Church, for the Conversion of Infidels, as Speaking with strange Tongues, Miraculous Cures, Prophesying and such like Miracles) is now Ceas’d, &c. *Vindication* of the Protestant Grounds of Faith p. 234 5th Vol. of his Works.’

Erasmus declared fully, that when *Luther* began to Write, there was Occasion and Just Cause of Reformation : The Christian * World

a Mundus oneratus est constitutionibus humanis, oneratus est opinionibus & dogmatibus Scholasticis, tyrannide fratrum mendicantium, qui cum sint satellites sedis Romanæ, tamen eo potentie ac multitudinis evadunt, ut ipsi Romano pontifici, atque ipsis adeo Regibus sint formidabiles. His cum pro ipsis facit Pontifex, plusquam Deus est. In his quæ faciunt adversus eorum commodum, non plus valet quam somnium. Non damno omnes, sed plurimi sunt, qui

ob questum & tyrannidem, data opera illaqueant conscientias hominum. Ac perfricta fronte, jam cæperant omisso Christo nihil prædicare nisi sua nova, & subinde impudentiora dogmata, de indulgentiis sic loquebantur ut nec idiotæ ferre possint. His & ejusmodi multis rebus paulatim evanescibat vigor evangelicæ doctrinæ : & futurum erat, ut rebus semper in deterius prolabentibus, tandem prorsus extingueretur illa scintilla Christianæ pietatis, unde redaccendi poterat

(says

(says he) is burdened with humane Ordinances, burdened with Scholastical Opinions, and Determinations, and above all with the Tyranny of the *Mendicant* Fryers, who though they are the Slaves of the *Roman* See, yet are grown up to that Power and Figure in the Church, that they are Formidable to Princes, and to the Pope himself. In those Things wherein the Pope was on their Side, He was more than a God; but in other Things wherein he was against their Interest, they valued him no more than a Dream and a Shadow. I would not Condemn them all, but most of them are such, who for Gain and Dominion, Labour to insnare the Consciences of Men. And with hardened Faces they have now began not to Preach Christ, nor any Thing but their own Inventions, and the most insolent Tenets: They have Preach't up Indulgences to that extravagant Height, that even Fools must Despise them: By these and the like means the Power of the Gospel did in a manner Vanish away, and things were come to that Pass, that they have grown worse and worse, and every Spark of Christian Piety must have been Extinguish't, nor could Charity be ever again rekindled; the Substance of Religion was dwindled into Ceremonies more than Judaical, these

extincta Caritas: ad ceremonias plusquam Judaicas summa Religionis vergebat. Hæc suspirant ac deplorant boni viri, hæc ipsi etiam Theologi non Monachi, et Monachi quidam in privatis Colloquiis fatentur, hæc, opi-

nor, moverunt animum Lutheri, ut primum auderet se quorundam intolerabili impudentiæ opponere. Quid enim aliud suspicer de eo, qui nec honores ambit, nec pecuniam cupit, &c. *Erasmus Ep. Arch. Mogunt.*

Things

Things are bewailed and Lamented by good Men, by the very Divines that are not Monks, nay some of the Monks themselves Complain of them in Private Conversation : These are the Things that rais'd the Spirit of *Luther*, and gave him Courage to Oppose the intolerable Impudence of some Men. I can suspect no Worse of him, when I know he was neither Ambitious of Honour, nor Covetous of Gain.

* *Erasmus* upon these Principles, tho' he durst not openly Espouse the Cause of *Luther*, yet he speaks of him with all that Respect and Tenderness that was Consistent with his own safety in a Persecuting Church. I am Says he, neither the Accuser of *Luther*, nor Advocate, nor his Judge, of the Spirit of the Man I dare not Determine, that's a hard Matter. But where were the Fault if I should Favour him as a good Man, which his very Enemies acknowledge him to be : Or if I should Vindicate him as a Party accus'd, an Office of Charity which the Laws allow to sworn Judges : Or if what Humanity requires, I should cover him from the

a Ego *Lutheri* nec accusator sum, nec patronus, nec Judex : de Spiritu hominis non ausim judicare est enim difficillimum, præsertim in partem pejorem. Et tamen, si illi faverem ut viro bono, quod fatentur & hostes : si ut reo, quod juratis etiam judicibus permittunt leges : si ut oppresso, quod dicat humanitas ab his, qui simulate prætextu, devotis animis tendunt adversus bonas literas, quæ tandem esset

invidia ? modo ne me causæ admiscerem. Postremo *Christianum* est opinor sic favere *Lutbero*, ut si innocens est nolim improborum factionibus opprimi : Sin errat, velim sanari, non perdi : hoc enim magis congruit cum exemplo *Christi*, qui juxta prophetæ testimonium, *linum fumigans non extinxit, neque baculum confractum comminuit.* Ibid

Oppression of those who under a Pretence of Zeal are devout Adversaries to Knowledge and Truth ? why should I not Pity the Man, at least when I do not meddle with his Cause. In a Word, I think it is a Christian Duty so to Favour *Luther*, that if he be Innocent, I would not have him run down by a wicked Faction, and if he be in an Error, I would rather have him Reclaim'd than Destroy'd ; for this is most Agreeable to the Example of Christ, who in the Words of the *Prophet would not Bruise the broken Reed, nor Quench the Smoking Flax.*

* He doth in many other Places gives honourable Testimony of *Luther*, and would no doubt have been his Second in all that noble Conflict had he been Endued with the same courage and Resolution ; but 'tis Plain that he did not Love Suffering, his Delight was in a Studious Ease and Safety. Some have Objected against *Luther*, that he was an enterprising Man, of a forward, bold and what they call'd a turbulent Temper : It is Happy he was so, for without a Warmth of Zeal, a Presence of Mind, and an intrepid Courage, pursuing Truth with invincible attachment to it, he could never

a *Lutheri* vita magno omnium consensu probatur, jam id non leve præjudicium est, tantam esse morum integritatem ut nec hostes reperiant quod Calumnientur. Quod si maxime vacasset legere, non mihi tantum arrego, ut de tanti viri scriptis velim pronunciare etiam si nunc passim pos-

ri magna temeritate pronuntient, hoc erroneum, illud hæreticum. Imo adversus *Lutherum* aliquando fuimus iniquiores, ne quid invidiæ recideret in bonas literas, quas volebam amplius operari, &c. *Erasmi* Epist. Thomæ Arch. Ebor. *Antwerpia* xv Cal Junia.

have

have persisted in that immense Difficulty of beginning the Reformation in *Germany*. we have had the same Objection made in *England*, that K. *Hen.* viii. was a Blustering Prince, Haughty and Resolute, and affecting his own Will and Pleasure. It is enough to say, that a Milder Prince could not have done much in so rugged a Work. When God has his Providential Works to do, he knows how to raise up such Instruments as are best adapted to attempt, Prosecute, and perform them in his own Time.

It required infinite Courage, and a Body and Mind prepar'd for Martyrdom, to Oppose the Roman Church and Clergy. When once a Man was suspected for a *Heretick*, he could Write or Speak nothing but what was immediately turn'd to an Heretical Meaning. *Hoc minuit autoritatem theologorum recentium : hoc adversatur laudabili consuetudini : hoc redolet Waldensium : illud affine est haresi pauperum de Lugduno : illud sapit aliquid Waycleviticum hoc non abhorret ab articulis Hussi : hoc respicit nescio quid Lutheranum. Ita sub omni lapide dormit scorpions.* *Erasmi Apologia adversus Sutores Op. Tom. ix. p. 639.*

Erasmus enough, plainly Confest, that tho' in many Opinions he was a Friend to *Luther*, yet he did not care to be a Martyr for him.

There was a Dispute lately in *France* concerning this Question, whether *Erasmus* was a good Catholick ? the Abbot *Marfollier* Published an Apology for *Erasmus* * on the Affirmative which

a Apologie ou Justification d'*Erasme*, par Mr. l'Abbe *Marfollier*, Chanoine & ancien Prevôt de l'Eglise d'Uzès. Paris. 1713 in 12.

he grounds upon infinite passages taken out of his Writings, and sets off the Merit of *Erasmus* to the greatest Advantage : takes Notice of all his valuable Qualities, and the great Services he has done to the Church of *Rome*. This Apology has been Confuted in the Memoirs of *Tre-voux*, and indeed it must be Thought that the answerer has the better of the Argument, we being willing to take him in amongst us He-reticks : this furious Writer falls very Foul upon him, Branding him with the most opprobrious Names instead of Answering his Arguments, giving him no better Character than that of an Ex-communicated Person, that he gave no Proof of his Faith in his last Will, &c. that what he had of the Catholick Religion was owing to his Fear and Timerousness : indeed he does not directly say, he was a Protestant, but lays it down as self Evident that he was a *Latitudinarian*, and that he gave Birth to that Sect of Men, and therefore thinks his Books very Pestilent and Dangerous, and commends the Proceſs that had been made against some of them, nay he seems to be moved with a Catholick Zeal to give Warning to the Flock of Christ, that they may be turned away from such infected Pastures, and that the Mask may be thrown off from Wolves appearing in the Disguise of Sheep. ‘ In what Danger ‘ (says he) would the Faithful be, if after Read- ‘ ing of Mr. *Marſollier’s* Book, they should ‘ reckon *Erasmus* among the Doctors of the ‘ Church ? — Shall I suffer the Faithfull ‘ to fall into the Snare laid for these Inno- ‘ cent

‘ cent but well meaning Men ? No, I must
 ‘ Discover the true Character of *Erasmus*, &c.’
 Then having commended *Erasmus* in a few Pages
 following, he comes in with a back Stroke,
 and adds, that he is one of those dangerous
 Writers, who cannot be read without running
 the Hazard of losing, or weakning ones Faith :
 and since, says he, *Erasmus* Boasted of keeping a
 Medium *between Luther and the Catholick Church*,
 let no one dare to represent him as an Orthodox
 Doctor. In the next Place, this Author Obser-
 ves, that *Erasmus* appeared in the World as an
 Apostate ; ‘ for he left the Monastery of the
 ‘ Canons of St. *Austin*, and therefore proceeds
 ‘ to say, he was a rambling Monk, a Deserter,
 ‘ an Excommunicated Person, and shall he be re-
 ‘ presented as a Doctor of the Church, and a Tea-
 ‘ cher of the Spiritual Life ? He dies in an Heretical
 ‘ Town, among Hereticks, his best Friends and
 ‘ Disciples : He dies in their Arms without
 ‘ calling for a Catholick Priest, without Receiving
 ‘ or desiring the Sacraments of the Church, with-
 ‘ out asking for a Catholick Burial, without giv-
 ‘ ving any Proof of his Faith in his last Will :’
*Is this to Die the Death of the Righteous ? Is this
 to Die the Death of the Faithfull ? I Repeat it
 again. Here is a Doctor of the Church very Sin-
 gular : Sure there are none like him.*

I am sorry I am forced to go a little out of
 my Way, and make a short break in the Series
 of the History, in order to Vindicate *Erasmus*
 from the Aspersions cast upon him by a late
 Writer in his Life of Cardinal *Wolsey*, wherein
 he

he would insinuate that *Erasmus* was of so Mercenary a Temper, that after he had served his Ends of the Cardinal, and had nothing either to Hope or Fear from him, that he gave his Pen a loose against him ; I am willing to hope that what I have to Advance upon this Head, may abundantly convince any one who considers it ; that such a Reflection bears too hard upon the Memory of this great Man, and that the Cardinal did not only by his general Character, but also by his harsh Usage of particular Persons ; especially some who were very dear to *Erasmus*, (to say nothing of the treatment he had from him himself, and Neglect, *as well as Oppression, will sometimes make a Wise Man Mad*) force him to turn his pen very differently ; nor can we, if we Consider the Circumstances, wonder at his Launching out somewhat too smartly : but as the Author of the Book I hint at is lately Dead, I shall forbear saying so much as I designed upon this Head, and the known Motives which engaged him to advance so many Paradoxes as abound in his Work. I shall only Remark here, that not only *Erasmus* then, who had by his Writings much Favoured the Reformation, (and probably was upon that very Account struck at by this Writer,) but even the Reformation it self Escapes not without a good deal of Censure and Reflection from him, and to give it the more home Strokes, he goes to the very Root of it ; and does all he can to evince the unjustifiable Grounds it proceeded upon, ridicules the Instruments of it, and would insinuate that

that there was a Change made for the Worse : and therefore Palliates some of the most absurd Doctrines of the Church of *Rome*, which were happily thrown off at the Reformation.

It must be owned indeed, that *Erasmus* has said as keen Things against the *Romanists*, as ever any Writer before or since. and the Observation is true, that he hurt them as much, ^a *Ridendo*, as *Luther*, *Stomachando*, yet his Courage failed him, and he went not through with (what he was most fit for) the Reformation of the Church. but (as is before hinted) paved the way to it, and though he had not so much Courage, he had abundantly more Learning than *Luther*.

Erasmus had Enemies enough while Living, and needed not a Second towards Vanquishing them, having so fully Answered them in his Works there has been no room left (one would think) for any fresh Onsets. But some Writers since, have much valued of themselves at their having had a fling at this great Man ; thus Monsieur *Le Clerc* for some (as he thought) *critical* Mistakes, would endeavour to lessen the credit of *Erasmus*. but I could almost forgive him for having done more for the Honour of our Author, in having so great a Hand in the Publication of his Works, than he hath Dishonour to him by his little Remarks upon him ; especially too since they stand judiciously Confuted by a very Learned Friend ^b to whom I take this Opportunity of paying my

^a *Ridendo dicere verum quid vebat ?*

^b *Reflections upon Learning* 8vo. London 1714 p. 229.

Acknow:

Acknowledgments for the Assistance he has afforded me towards this Work, and thereby contributed to the farther honour of *Erasmus*, and his learned *English* Friends. Neither must I forget the Obligations I owe to the R. R. the Lord-Bishop of *Peterborough*, who, out of his ample and curious Collections of our *English* Antiquities, freely communicated what I had occasion for towards the completing of this Work. To the improvement of which also my Learned Friend Dr. *Tanner* has in many Instances shewn his wonted readines.

I hope it will not be thought superfluous, that I have inserted the Originals under each Page, which can't but be very acceptable to the learned Reader, not only as valuable in themselves, but also as they will appear Vouchers to almost every Passage of the History, and upon that account were approved of in a former Work, to which this is a Supplement. 'Tis very certain there are many useful Books, which wou'd have been accounted much more so, if they had produced the Authorities upon which they depend. Thus for Instance, Dr. *Heylin's* Cosmography, if it had been supported this way, wou'd probably have retained a much better Character, than at present it bears. Nay the more modern Histories of our own Times appear lame and imperfect without them; and therefore we are like soon to reap the benefit of this way of writing in a noble History of our own Times, viz. from the *Restoration* to the *Revolution*, from the valuable Collections

Foundation of it, by the bold advances he made towards a Reformation. But (such is the weakness of human Nature) he cou'd not overcome his fears of the Alteration and Confusion of Affairs that might ensue, which, as he apprehended, wou'd render impracticable what he earnestly wished for, a thorough Reformation. And he did the more dread this from the frantick Scene, which about this time was opened by the Anabaptists in *Germany*, which had like to have given him almost a fatal prejudice to the Reformation then ensuing. But yet *Erasmus* prov'd wise enough to distinguish between Zeal and Madness, tho' others of weaker Capacities, and stronger Prejudices could not. But I had rather refer the Reader to his excellent Writings, than enlarge any farther on these Matters, especially since there are short transcripts in the following Work, which can't but give a noble Idea of his great Soul. No one insists more clearly on the true genius of Christianity, than himself; or launches out with more warmth against that which is the very bane of any Religion whatsoever; I mean the *opus operatum* (as the Schools speak) or resting in the outward Forms of Religion, which may be of ill Consequence to the Reformed, as it has been to the Church of *Rome*: it being too visible that even many Protestants please themselves in what is of the least Consequence towards the favour of God and Eternal Life; unhappily imagining that if they do but shew their Zeal for things, which are of
little

little account, in Comparison of *the weightier Matters* of the *Law, Justice, Mercy, &c.* they are in a safe way to Happiness; and yet still live in the neglect of *Christian Graces and Virtues*, absolutely necessary towards the rendring them Favourites of Heaven; and without which an *Orthodox* Belief, and the most nice Observance of Rites and Ceremonies, will be of little Service towards their main Interest. His *Enchiridion Militis Christiani* * is of all his Books, more especially levelled against this *Form of Godliness*, when without the *Power and Practise* of it. Therefore the *Dominican* Fryers being stung by his plain dealing, especially in the Preface to that Book, made such a Noise and Clamour against it, that *Erasmus* never regained their Favour; taking what he writ so much the more heinously, since he was one of them, and consequently had disgraced his own Order. We are therefore told by a credible Author †, that in the Library of the *Dominicans* of St. *John* and St. *Paul* at *Venice*, there are two Rows of Wooden Statues, one of the Catholick, and the other of Heretical Doctors. Among the latter stands *Erasmus* loaded with Chains, with Labels full of Reproaches against him, as also against *Luther* and

* *Enchiridion non ad ostentationem ingenii aut eloquentiæ conscripsi, verum ad hoc solum ut mederer errori vulgo religionem constituentium in ceremoniis & observationibus plusquam Judaicis rerum corporalium; ea, quæ ad pietatem pertinent, mire negligentium. Erasmi Epist.*

† *Bernard de Montfaucon Diarium Italicum, sive Monumentorum, Bibliothecarum, Musæorum notitiæ singulares, Par. 1702.*

Calvin; but those who were more moderate, were content to Picture him as hanging between Heaven and Hell.

His *Moria Encomium*, to say nothing of his *Colloquies*, has also very sharp Invectives against the *Religious* of that Age, as they called themselves, when nothing was more notorious than their Irreligion and Ignorance; and yet they were taught to rail against *Erasmus*, tho' few of them had *Latin* enough to read his Books; but this they were sure of, that he was an Heretick, tho' his stile (it seems) was so deep, they were not able to conquer it *. And indeed they made this very plain, when they were all in an uproar for his confining Theology to *Germany* (than which they thought no place was more Heretical) because he had a Passage in his *Enchiridion*, in which he praised *Germanam* † *Apostolorum Theologiam*, which they took in this absurd Sense. And no less Crime was it to alter in

* Quidam in frequentissima concione dixerat in libris *Erasmi* esse quædam hæretica, digressus e suggesto exceptus est a docto quodam ejus urbis Pensionario, rogatus est ut proferat locum hæreticum. Respondit sibi libros *Erasmi* nunquam fuisse lectos, tentasse legere opus, cui titulus est *Moria*, sed ob stili profunditatem metuisse ne posset in aliquam prolabi Hæresin. *Erasmi* præfatio in Apologiam contra monachos quosdam *Hispanos*.

— Alius seditiose clamavit me corrigere *Magnificat*, rogatus in convivio, quid esset ibi correctum, dixit quod venit in buccam, ait me vertisse *Abraham* & seminibus ejus. *Ibid.*

† Pudet memorare de illo, qui, quod in *Enchiridio* laudasset Apostolorum germanam Theologiam — publicitus vociferabatur me negare usquam gentium esse Theologiam præterquam in *Germania*, quæ maxime foveret Hæreticos. Alius vociferatus est quod in precatione dominica apud *Lucam* pro debita vertissem *poscena*. *Ibid.*

the

the Lord's Prayer, *debita* for *peccata*. The Reader will find some very pleasant Passages of the same Nature in the following History.

I shall not go about to vindicate *Erasmus*, as to his Orthodoxy in several Points of Religion. Some of his Enemies have particularly charged him with *Arianism*, especially *Lee* and *Stunica*. I will not meddle with the Dispute between them, but refer to what *Baudius* * has said in Vindication of him, as to his Notion of the Trinity. Only I shall observe, that it is unreasonable in them to ground their Accusation upon his first omitting that noted Passage, *1 Joh. 5. 7. There are three that bear record, &c.* Since he solemnly professes, that the Manuscripts from whence he published his former Editions of the N. T. in 1516 and 1519. had it not in them, but in his third Edition 1522. he restores this Text from an *English* Manuscript, which he stiles *Codex Britannicus* †. Where he found this Copy he doth not mention, and we are somewhat at a loss where it is now to be met with; it is the conjecture of the learned Dr. *Bennet*, that it is in the Library of *Dublin* College, which he thinks probable from many Circumstances. Those who have leisure to peruse the late Controversy that has been moved upon this Head,

* Ab Arrianismo satis superque cum liberat explicatio 1mi cap. *Johannis*. *Baudii* Epist. G. *Merula*.

Def. *Erasmus* *Arianismi* est ab illius ævi monachis, aliisque non melioribus infimulatus; quasi nimio fuisset ingenio, quam ut Orthodoxus esse posset. *Le Clerc* Ep. Critic.

† — Testimonium patris, filii & spiritus, proxima restituimus editione, ex codice quodam *Britannico*, sed recentiore. *Erasmus* contra monachos *Hispanos*.

between two learned Men, *Emlyn* and *Martyn*, 8° 1719. must at least commend *Erasmus's* Sincerity and Faithfulness, whatever thoughts they might otherwise have of him. As to what we find, he saies in one place that he paid so great regard to the Authority of the Church, that he could fall in with the *Arians* and *Pelagians*, if she approved of those Principles*. But I look upon that Passage to be rather a Banter, than any thing else; since we perceive nothing like such Bigotry in any other place of his Writings. We find in them (which is much to his credit) the most candid Opinion of all Mankind †, however diversified in their Notions and Opinions of Things, if he found Sincerity and Honesty at the Bottom. And tho' he very much approved of the most vigorous Defense of Truth, yet he hated always scurrility and personal Reflections; and cou'd converse with any *Jew* or *Infidel*, if they had the Manners not to abuse the Author of his Religion, but was decent and well-behaved in his Deportment and Conversation ‡. It might have been of general Service to Religion, if *Erasmus* had lived to have made one at the Council to which he was summoned by P. *Paul* III. a little before his Death. His Learning and Mode-

1 * — Quantum apud alios valeat autoritas ecclesiz nescio, certe apud me tantum valet, ut cum *Arianis* & *Pelagianis* sentire possem, si probasset Ecclesia quod illi docuerunt; *Erasmi* Epiit. Ed. Lond. p. 960.

† Monendum ac docendum ego censuisssem, si quis cum *Ario* sensisset, non autem protinus appellassem *Satanam* aut *Antichristum*. *Erasmi* præfatio in *Hilarium*.

‡ Tali sum ingenio, ut vel *Judæum* amare possem, modo sit aliqui commodus convictor & amicus, nec me coram blasphemias evomat in *Christum*. *Cat. Lucub.*

ration might have had some good Influence in accommodating matters between the contending Parties, but his Death prevented that Tryal.

It must be owned that there are in the Writings of *Erasmus* some Things, that probably will not go down with a squeamish Reader, things that must offend a Papist, and yet not altogether please a Protestant; he being no doubt in the modest Sense of the word a Free-thinker, and *would call no Man Master*, but judge for himself. A noble Vein of Freedom runs through all his massy Volumes, unless some few Passages may be thought otherwise, which were writ upon a Surprize, or for fear of the Indignation of his Superiors, having always Enemies ready to take advantage against him. But however it will appear all along very plain, that tho' he unwillingly entred the lists with *Luther*, yet in his after Writings he made him ample amends, and more especially in his Epistles, which are writ in a free and easy way to his most familiar Friends, in which we find very bold Strokes in behalf of the Reformation; which as they must afford an agreeable entertainment to every Reader, so much more to our Selves, since chiefly to our Country-Men, Sir *Tho. More*, Archbishop *Warham*, Bishop *Fisher*, D. *Colet*, &c. he opened his very Soul and speaks without the least reserve. *England* was his admired Place, and had he not some potent Enemies here, as well as many hearty Friends, we had enjoyed him as many Years as we did Months. But the time he staid was
spent

spent so much to the advantage both of Religion and Learning, that we shou'd be ungrateful not to own even at this distance of time, what we gained by him. And although we lost him too soon from *England*, yet he did not forget our Country-Men, after he was removed into foreign Parts, but sent over many of his Books, and inscribed them to his learned Friends here, as a Testimony of his Love and Affection to them.

Since then the Labours of this eminent Man by the many Dedications that he made to our Country-Men, seem to be calculated to the Taste, as well as the Improvement of this our Climate, where he found the greatest Number of Patrons; I hope it will not be unacceptable to the curious Reader to present them in one View, and in a proper Order. This will make it Evident that he met with the greatest Encouragement from *England*, and that most of his first and best Productions were, in a great measure, owing to the Suggestion and Advice of some of the most considerable Persons in this Kingdom.

Thus at the Desire of Lord *William Montjoy*, he engaged in his first Work, *De Conscribendis Epistolis*. And that elaborate one of his *Adagies*, tho' first published at *Paris*, was afterwards much Augmented and Improved in *England*, by the advantage of access to Books he had not before seen, and by the liberal supplies given him by Archbishop *Warham*, and the Lord *Montjoy*:

to which two Patrons and Benefactors the World is indebted for this Work, or the present Enlargements of it, both the first and second Editions of it being dedicated to the use of the *Montjoy* Family, the one to the Father Lord *William*, and the other to the noble youth *Charles Blount*, Son of the said *William*: to whom also was dedicated his Edition of *Titus Livius*. To *Christopher Urswick*, Almoner to King *Hen. VII.* he dedicated *Lucian's Somnium sive Gallus* in 1503. His Paraphrase on St. *Paul's* Epistle to the *Galatians*, and *Lucian's Timon* in 1504. to Dr. *Thomas Ruthal*, then Secretary to *Henry VII.* afterwards Bishop of *Durham*. To *Richard Fox* Bishop of *Winchester*, *Lucian's Toxaris seu de amicitia* in 1506. To *Richard Whitford*, Chaplain to Lord *Montjoy*, *Lucian's Tyrannicida* the same Year. To Sir *Thomas More* his *Moria Encomium* in 1508. To Bishop *Fisher* St. *Basil* in 1510. His *Comm. de copia Verborum & rerum* to D. *Colet*, for the use of his School at *Paul's* in 1512. And his Dissertation *De tadio & pavore Christi*, at the same learned Man's desire. To Dr. *John Young*, Master of the Rolls, the Translation of *Plutarch*, *De tuenda bona valetudine* 1513. His beautiful Edition of St. *Jerom's* Works (which he tells us cost him as much pains in Revising, as it did at first that Father in Composing *) was dedicated in April 1516. from *Basil* to Archbishop *Warham*; as also afterwards the Translation into Latin of the *Hecuba* and

* *Eras.* De Edit. sua oper. S. *Hieron.* in Ep. ad *Leonem X.* Papam.

Iphigenia of Euripides, and the *Saturnalia* of Lucian. To John More, Sir Tho. More's Son, his Comm. on *Ovid de Nuce*, and some part of *Aristotle's Works*. Two Hymns of *Prudentius* to Margaret Roper, Daughter of Sir Tho. More. His Version of *Lucian's Comm.* on *Astrology* to Dr. John Baptist, successively Physician to Henry VII. and VIII. To which last King he inscribed his Paraphrase on *St. Luke* 10 *Cal. Sept.* 1523. To his Queen *Catharine* his little Tract, *De ratione studii puerilis* in 1523. and his *Institutio Christiani Matrimonii* in 1526. Some Tracts of *S. Athanasius* to Dr. Jo. Longland Bishop of *Lincoln*, and Confessor to the King, from *Basil* 3 *March* 1527. as also his *Expositio Concionalis in 85 Psalmum*. To Card. *Wolsey* his Piece, *De libero arbitrio*; his Paraphrase on the *Epistles* of *St. Peter*; and a Tract of *Plutarch*, *De utilitate capienda ab inimicis*. The *Exposition* of the *Creed*, and his Book of *Preparation for Death*, to *Thomas* Earl of *Wiltshire* and *Ormond*, Father of *Anne Bulleyn*. All these were his Patrons, and how they became such the History will inform us, and give a short account of them, and several others of our own Country-Men, who were also equally valued by him.

Having thus run over what was most material towards preparing the way to his Life, I shall only add now a Character of Him and his Writings, and, that I may not appear partial, in the words of another Person. 'He was the most facetious Man of his Age, and the
most

' most judicious Critick; which are two Ta-
 ' lents, that as seldom meet together in the
 ' same Person, as Pedantry and good Manners.
 ' He carried on a Reformation in Learning, at
 ' the same time as he advanc'd that of Reli-
 ' gion; and promoted a purity and simplicity
 ' of Stile, as well as of Worship. This drew
 ' upon him the hatred of the Ecclesiasticks,
 ' who were no less bigoted to their barba-
 ' risms in Language and Philosophy, than they
 ' were to their unjust Innovations in the Church.
 ' They murder'd him over and over in their
 ' dull Treatises, libell'd him in their wretched
 ' Sermons; and, what was the last and highest
 ' Effort of their Malice, practis'd a piece of *Me-*
 ' *zentius's* cruelty upon him, and join'd some
 ' of their own dead execrable Stuff to his
 ' Compositions. Of which barbarous usage he
 ' himself complains in an Epistle address'd to
 ' the Divines of *Lovain*. He expos'd with great
 ' Freedom the Vices and Corruptions of his
 ' own Church, yet for all that cou'd never be
 ' induc'd to leave the Communion in which
 ' he was bred; which may be imputed to his
 ' great Candor and Moderation, or else to the
 ' ill Management and furious Proceedings of
 ' the first Reformers in *Germany*, which cannot
 ' be defended. Thus, by the common fate of
 ' all Peace-makers, while he honestly and cha-
 ' ritably intended to do all good offices to both
 ' Parties, he was most undeservedly worried and
 ' persecuted by both. Perhaps no Man has oblig'd
 ' the publick with a greater Number of useful
 ' Volumes

* Volumes than our Author; every thing that
 * comes from him instructs and Pleases, and
 * may as easily be known by the masterly Strokes,
 * as his Friend *Hans Holbein's* Pieces by the bold-
 * ness of the Paint, and the freshness of the
 * Colours. However, he was supposed to be
 * the Author of several Books he never writ,
 * which has been the case of an hundred Wri-
 * ters, both before and after him; as the *Capti-
 * vitas Babylonica*, *Eubulus*, *Lamentationes Petri*, a
 * Satyr of *Huttenus* call'd *Nemo*, *Febris*, *Epistola
 * obscurorum virorum*, which last from one Cir-
 * cumstance mentioned by *Mons. Bayle* cou'd
 not be his, since upon his reading of it, he
 was put into so violent a fit of Laughter that
 it broke an Impostume in his Face.

Erasmus took as much care as was possible to
 leave his Works in such Hands, as he thought
 cou'd not fail of keeping them entire, and not
 suffer him to be abused after he was dead, this
 he conjures his Friends to do with the greatest
 earnestness imaginable *.

But I will trespass no farther, or forestal any
 thing that the Reader will meet with more at
 large in the following Account of this Pro-
 digy of Learning, to whom I have attempted
 to do Justice, at least as far as I thought my
 self more particularly obliged as an *English-man*,
 a *Protestant*, and an *Antiquary*. I have only this

* Non oserabo [vos] Psalteriis & anniversariis, sed obnix
 rogo, ut inter vos partiti operas omnes lucubrationes meas evol-
 vatis, & in ordinem digestas & emendatas committatis *Probenio*
excudendas, *Erasmi* Epist.

Favour to crave, that as I have faithfully done my best in the following Work; so the candid Reader will forgive any Slips or Failures that have escaped me, and which I will readily own and amend if occasion offers. And if this cannot be granted, I must beg leave to answer those rigid Censors in the words of this great Master of Literature *Erasmus* to a Friend, whom nothing could please less than Perfection in his Books, and that too from his first Edition of them. * *Poteras, inquires, prima statim editione librum absolutum dare. Imo, quemadmodum ipsi semper hoc agimus, dum vivimus, ut nobis ipsis reddamur meliores; ita non prius desinemus nostras lucubrationes elimatiores ac locupletiores reddere, quam desierimus vivere. Quemadmodum nemo tam bonus est, quin possit fieri melior; ita nullus liber tam est elaboratus, quin reddi possit absolutior. Interim alii mea sententia gravius peccant, qui quam sint longe doctiores, superstitione quadam aut nihil edunt, aut sero.*

N. B. D. Colet's Life having been thought deficient in not having an Index of the Matters contained in it; that this of *Erasmus* might be the more perfect, I have not only added one at the end of it, but also instead of the Names of the Subscribers, which were much the same as to that other Work, have also here printed an Index to the Life of D. Colet, which having some relation to this will render both the more Compleat.

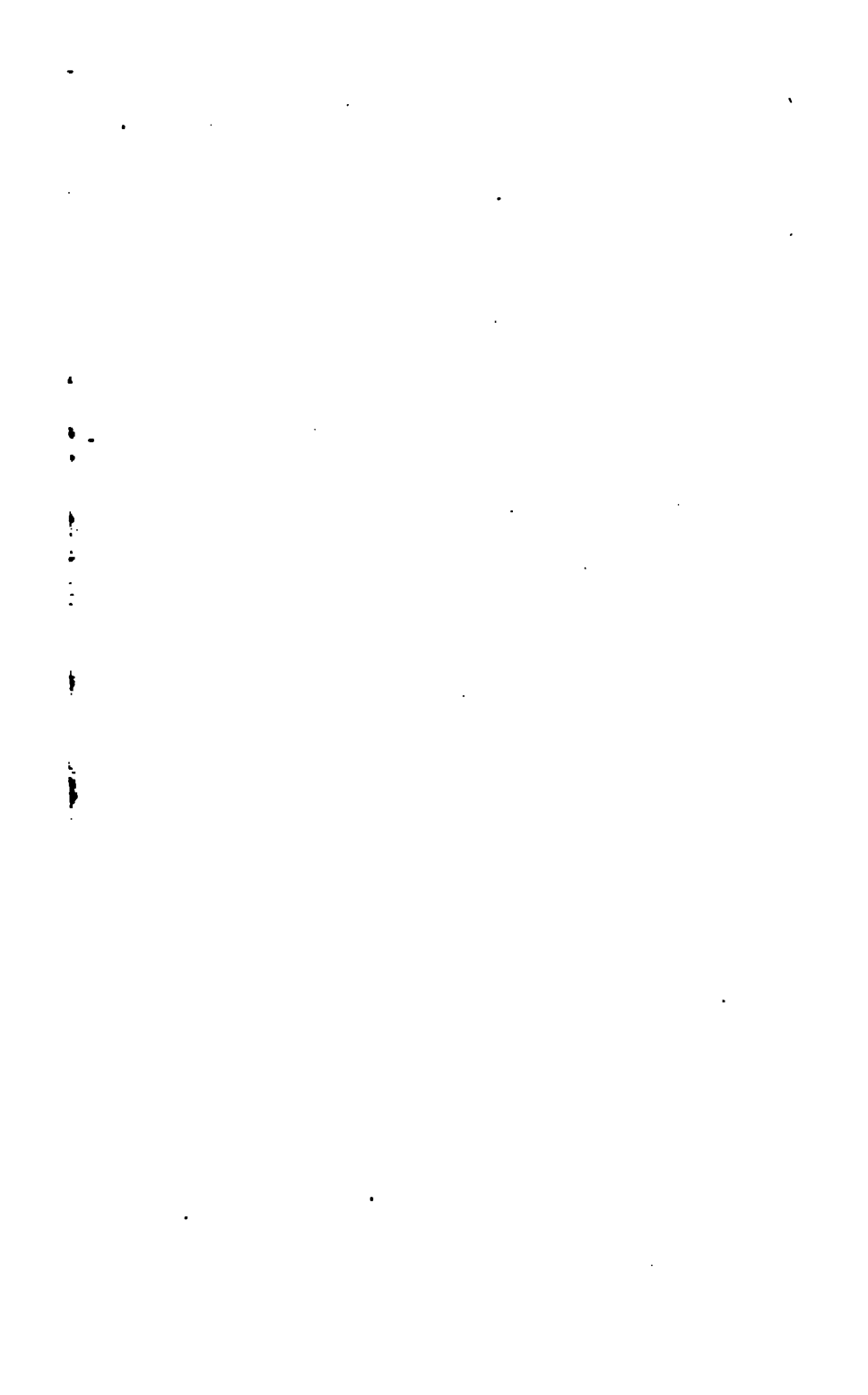
* *Catalogus Lucubrationum.*

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The House at
where Erasmus
Inscrib'd to the
Wager. Kn. one
of the

Rotterdam
was Born;
Hon.^{le} S. Char
of the Lon
Admiral

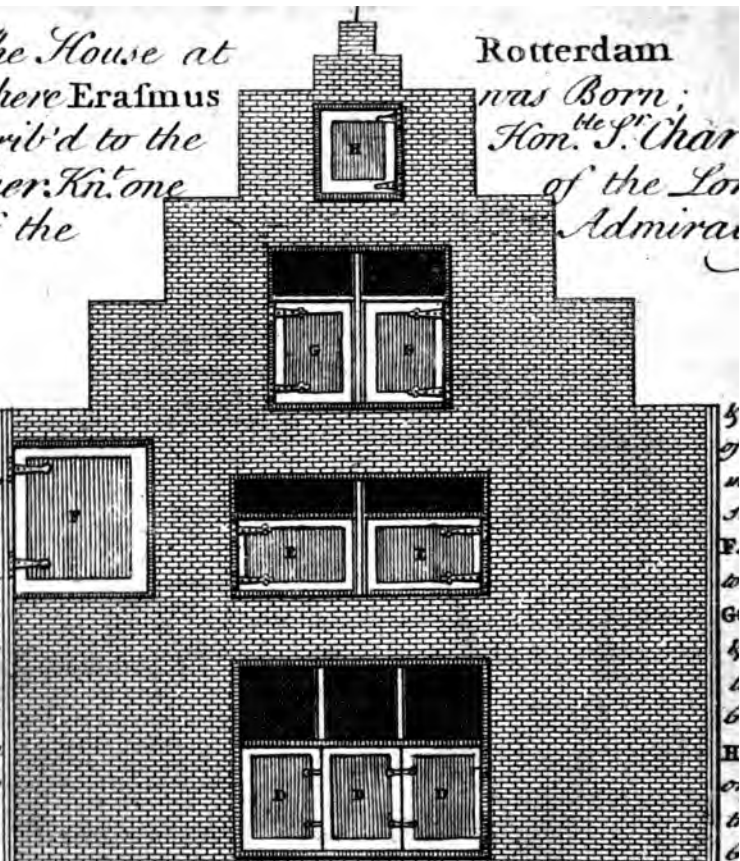
AA Front
Door.

BBB Shop
window:
Shutters.

C Door into
y^e Cellar.

DDD Shut-
ters & Win-
dows to y^e
Chamber in
w^{ch} Erasmus
was born.

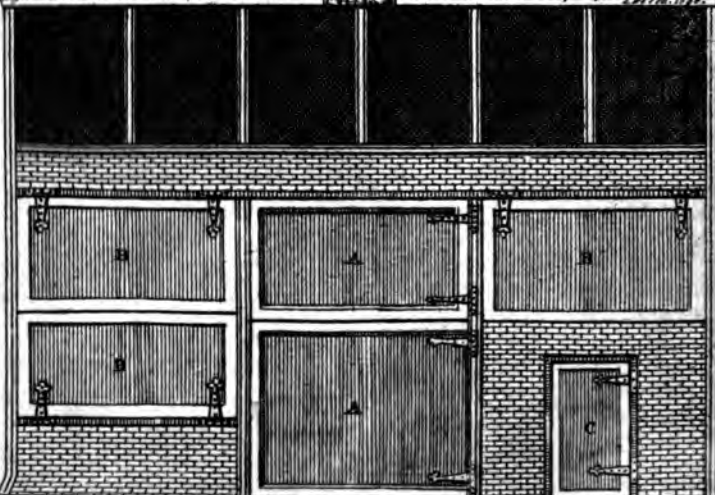
EE Shutters



Erasmus die het Licht ont-
sagte in die geboorte
Rotterdam als Wierde. End met geschiedt West en Oost



Populi ferre. Nobis invidit ERASMUM.
DE DESIDERIUM tollere non potuit.
Ea est Casa in qua natus Erasmus Rotterdame celebris.
Per Doctrinam seculum, laqueum sic e regno.





T H E
L I F E
O F
D. Erasmus of Rotterdam.

ERASMUS, deservedly accounted the great restorer of learning through *Europe*, was born at *Rotterdam*, a City of good note for trade, and one of the biggest in the Province of *Holland*, in lower *Germany*; upon which *B. Rhenanus*, in his Epistle Dedicatory before the Works of *Erasmus* to *Charles* the Vth, then Emperor of *Germany*, unwilling to have this honour confined to a single City, congratulates the whole *German* Empire, in the limits of which it was
A situated

situated, upon this very Account: of having produced so great a Man.*

Seven Cities contended for the Birth of *Homer*, but could none of them fairly make out their Title to Him; but there cou'd not be any doubt as to the Birth Place of *Erasmus*, since he always assumed the Name of this City for his Sirname, reflecting great honour to *Rotterdam* in whatever he wrote or published; and indeed this City has made all suitable returns of gratitude to the Memory of him, who has so much ennobled it by his Birth. For she has not only taken care to preserve a remembrance of him, by affixing Verses, in several Languages, on the front of the House^b where he was born; but least these shou'd by any accident be de-

a — Cur tua majestas non merito gloriari queat. *Deperitum Erasmus* illum *Rotterdamum* in tua ditione certo natum & educatum, cujus industria velut post limbo revivere placuit licet, non tantum in illis provinciis Ger-

nibus, in quibus mira barbaries ante regnabat verum etiam in ipsa nobilissima terrarum *Italia*, quum instructius tum felicius hujus ope florere ceperunt. B. *Keramus* Epist. Dedicat. *Carolo* Imp.

b On the Old House, was this Inscription.

In hac parva domo, natus erat Magnus *Erasmus*.

Quem & scripsit etiam in Spanis, Dutch, and Latin.

Erasmus huius Natus *Erasmus* *Perdige* *Gratias*,

De *Perdige* *Gratias* *Perdige* *Gratias*.

De *Perdige* *Gratias* *Perdige* *Gratias*.

The above was a translation, and was afterwards

Erasmus huius Natus *Erasmus* *Perdige* *Gratias*,

De *Perdige* *Gratias* *Perdige* *Gratias* *Perdige* *Gratias*.

Andrus huius Natus *Erasmus* *Perdige* *Gratias*.

Andrus ingenius, Religionis fides.

Etiam huius Natus *Erasmus* *Perdige* *Gratias*.

At *Perdige* *Gratias* *Perdige* *Gratias*.



*Inscribed to the R. Honourable
Edward Earl of Orford.*

faced or the Tradition of them lost, this City has not only struck several Medals upon the same grateful Design, but also near the Principal Church dedicated to St. *Laurence*, erected a Brass Statue in full proportion, representing *Erasmus*, in the Habit he usually wore, with a Book in his Hand, as may be seen here engraven. with the Inscription in the Appendix N^o. 1. And though indeed he has left behind him such Monuments of Learning and Industry, as are *aere perenniora*, yet such Gratitude deserves to be mentioned with Honour, and to be copied after by its Neighbouring City of *Delft*, which I may say has almost equal reason to pride it self in being the Birth Place of the ever memorable *Hugo Grotius*, who with *Erasmus* his Country-Man, the Subject of our present History, may be reckoned amongst the greatest Men which any Country ever produced. He was born in the Year 1467, on the Eve of St. *Simon and Jude*, in *Rotterdam* beforementioned, of which City I shall only make this one Remark, that as no Town in the *Netherlands* is better affected to, and abounds more with our Country-men, so *Erasmus* seemed more especially of all his Foreign Friends to respect the *English*,^a as will appear in the Sequel of this History.

I must not omit since *Erasmus* was not ashamed to take notice himself, of what related to his

^a — Nulla regionum cum ea apud *Anglos* exigere. *Erasmus* Epist. [*Anglia*] queat conferri, hunc Rich. *Pacae*. Edit. *Leid.* p. 237. utcumq. juvat universam etatem

Birth, to say somewhat of it, which though attended with some unhappy Circumstances, may yet be softned by very many Concurrent Incidents, and from any Candid Reader will command Commiseration rather than Reproach; the short of it is as follows. ^aHis Father whose Name was *Gerard* of the Town of *Ter-Gou*, in the Neighbourhood of *Rotterdam*, fell in love with *Margaret* the Daughter of one *Peter*, a Physician of *Sevenbergen*; by whom after the most Solemn Promises to each other, and as some say the Marriage Ceremonies past, he had *Erasmus*. ^b The Relations of *Gerard* had always designed him for some Religious Order, thereby to exclude him from Marriage; and because Church-men then governed all, they hoped that if he thrived upon his Profession, to have a sure Friend where they might eat and drink and make merry upon occasion. They set themselves therefore to do whatever they could to disappoint him, in this his Amour, thinking all^o thereby, to secure some share of his Patrimony to themselves: and did by a series of ill Usage, at last force him out of his own Country into *Italy*, where he was sure to be out of their reach and secure himself from any farther molestation. And coming to *Rome* he betook him-

^a This Story seems to have been in *Eraſmus's Thoughts*, or whoever else was the Writer of the *Epistolæ Obicuroꝝ Viror.*

^b Pater dictus est *Gerardus*, is

clam habuit rem cum dicta *Margareta*, spe Conjugii, & sunt qui dicunt intercessisse verba, eam rem indigne tulerunt & Parentes *Gerardi*, & fratres. *Compendium Vita Erasmi.*

self to the transcribing of Ancient Authors, being excellently qualified for this business, by his writing a fair hand (*printing being not then known) and having a good Capacity for learning, he at the same time made some progress in his Studies. But he had not been long thus employed, before his unkind Friends plotting together, to defeat his return home to his designed Wife, hearing where he was, sent him word that she was dead; which News gave him the most Inexpressible Grief imaginable, and determined him to take Holy Orders, that so it might be out of his Power to think of any other Person, since he thought himself deprived of her, he so dearly loved. He lived long disconsolate under this false News, and seemed not, till his return home, to have known the Trick that had been play'd him; but however kept his Vow and Resolution of living ever after separate from her. All his care was to have the Child brought up to Learning, which at this time ran very low: but having now in his own Country^b a Benefice given him by the Pope, and only this Child

^a So the Breviate of the Life of Erasmus said to be composed by himself, but 'tis certainly a mistake, for printing was found out in the Year 1442, which was at least 24 Years before this, but probably (as one hints) he means, that though that Invention was known, it was not commonly used.

^b Id ille credens, præ mæro-

re, factus est presbyter, totumque animum ad Religionem applicuit. Reverius domum comperit fraudem. Nec illa tamen unquam post voluit nubere nec ille unquam tetigit eam. Puerum autem curavit liberaliter educendum, & vix quatuor annos egressum misit in ludum literarium. *Ibid.*

to maintain, he would spare no cost for his Education, especially since very early there appeared in him something very uncommon as to his Capacity; so that he hoped he wou'd live to make amends for the many Misfortunes he had met with, during the procedure of this unhappy Affair with his Mother. *Dom. Baudius*, in an Epistle to *Paul Merula*, sets this whole Matter in the best Light imaginable, and speaks very honourable both of *Erasmus's* Father and Mother, as Persons of a general good Character; which as it vindicates *Erasmus* from many unjust Aspersions that had been cast upon him, is well worth the reading of the Curious.

Erasmus was sent to School when but four Years old, and soon after having a good voice, was chosen Chorister in the Cathedral Church of *Utrecht*. He tells us himself that he did make no great proficiency in his Learning, (*viz.*) Musick, and some other Things, which did not fall in with his Genius, and for which he had almost an Aversion^a. So that upon his own desire, probably, when he was but nine years old, he was sent to *Daventer*^b in *Gelderland*, at that time esteemed one of the best of Schools, yet not altogether free from the barbarousness of the

^a Ac primis annis minimum proficiebat in literis illis inamoenis, quibus natus non erat.

^b Proximam sibi laudem vendicat *Daventria*, quæ puellum adhuc ex æde sacra *Trajectensi*

cantorculum deductum, ubi percentiunculas obire solitus phonascis etiam, tenuissimæ vocis gratia, pro more templorum Cathedralium infervirat, instituentem suscepit. *Rhenani* Ep. Ded.

Age: only *Alexander Hegius* who had here engaged in teaching, had got into a better and politer way of Learning; which was of good advantage to *Erasmus*; for he was under his Instruction, and it much redounded to his honour. Pope *Adrian VI.* was here also his School-fellow, and ever after his Friend, and an encourager of his Studies, particularly favouring him in his Comments and Paraphrases on the New-Testament, and wou'd have had him engaged to have gone through the same way upon the Old.^a But as *Erasmus* had no Opportunity of learning the *Hebrew* Tongue here at School, and afterwards when adult had no Faucy for^b it, he never made proficiency enough to venture upon that Work. At the same time one *Zinthius* was here also, and made some reform among the Scholars, and is said, upon observing the prodigious Parts and Industry of the young *Erasmus*, to have foretold what afterwards came to pass, that *he would sometime prove the Envy and wonder of all Germany*: he might have added of the whole World. One thing is especially remarked of him, that he had so prodigious a Memory, that he was able to say all *Terence* and *Horace* by heart.^c His

a Nequid dicam de *Adriano* sexto, qui adeo non damnavit meam industriam, ut adhortatus sit, ut idem facerem in Veteri Testamento, quod fecissem in novo. *Erasmi Ep. Nat. Bedde Edit. Leid.* p. 858.

b *Cesperam & Hebraicas attin-*

gere verum peregrinitate linguæ deterritus, simul quod nec ætas nec ingenium hominis pluribus rebus pariter sufficit, destitit. *Erasmi Ep. Coletio.*

c *There is an ill grounded Tradition in Holland, that Erasmus was a dull Boy and slow to learn.*

Mother was so tender of him that she went and lived at *Daventer*, that she might be near him if any Accident happened to him, and might have the pleasure of seeing and taking care of him. He was about thirteen years old when his Mother, and almost the whole Family where-in she lodged, died of the Plague; his Father *Gerard* was so affected with her Death, that he did but a little time survive her, both of them seemed not to exceed the 40th year of their Age.

Erasmus makes mention only of the aforementioned *Hegius* as his School-master, yet we find another putting in for this honour, but where he was so, is not mentioned. His Name is *Cornelius Aurelius*, a learned Writer,^a his Voucher is *Alardus Amstelredamus* in an Epistle to him. I shall not dispute whether he was, or not, but proceed to mention the difficulties he conflicted with, by means of the base dealings of his three Guardians, to whom his Father had left the care of him. For they having a greedy Eye at his Patrimony (which was not very inconsiderable) combined together, to dispose of him at once, by devoting him to Religion, and thereby secure to themselves some part at least

which if it were true, would be no dishonour to him, no more than it is to *Thomas Aquinas*, or *Suarez*, *Dr. Barrow* and others, of whom the same thing is reported; but *Monsieur Bayle* has shown the Vanity of this Story. See the Life of *Erasmus* before his Colloquies,

a *Bataria* sive de Antiquo re-

roque ejus insulæ quam *Rhenus* in *Hollandia* facit situ, descriptione laudibus; adversus *Gerardum Neviomagum* Lib. 2. Auctore *Cornelio Aurelio D. Erasmi Rot.* olim præceptore, opera *Bon. Vulcanii* Lugd. Bat. 1586.

Alardus Amstelredami Epist. *Corn. Aurelio, Lovanii* 1515.

of

of his Substance.^a So that though he was now fit for the University, they were resolved to thrust him into a Monastery; as most fit for their purpose. The chief in this Plot was one Peter *Winkell* (App. N^o. 2.) School-master of *Goude* (to whom we have a very ingenious Epistle of *Erasmus*, expostulating his ill usage of him) who did at last by threats; since he found he could not be worked upon by Arguments, drive him into a Convent of Friars at *Rosleduc* in *Brabant*. Here he lived, or rather (as he expresses himself) lost three years, having a perfect aversion to this sort of life; and we may observe by his ingeniously exposing it afterwards, that it remained with him to the last: [Append. N^o. 3] Here however he stood so firm to his freedom; that he refused to be admitted as a Regular, and thereby be bound to observe their many foolish and ridiculous Ceremonies. They then try him again at another Religious House, *Sion* near *Delft*, and when he began to be uneasy here, he was sent to another, where at last he was conquered and past his year of Probation^b with as much uneasiness, as such a

^a Legavit [*Gerardus*] rem mediocrem; si tutores bona fide administrassent. Itaque ablegatus fuit in *Buscum ducis*, quum jam satis maturus esset Academiz. Verum illi Academiam metuebant, quod statuerant puerum religioni alere. Illic vixit, hoc est perdidit annos ferme tres, in zidibus fratrum, ut vocant: in qui-

bus tum docebat *Romboldus*, qui mire adamabat ingenium pueri, coepit eum sollicitare, ut suo grege accederet, puer excusabat incertam ætatis [*Compendium Visa.*]

^b lætabatur interim, donec haberet sacram vestem. Inter ea, quanquam Adolescens, sensit quam non esset illic vera pietas.

sort

fort of Life must needs be to him, who was born to one of more freedom, and that wou'd afford him greater scope for his Studies; in which above all other things he delighted.

Though we have hitherto called him *Erasmus*, yet I must just observe that till about this time, he had not taken this Name upon him, but was called *Gerardus*, which in the *German* Language signifies Amiable; and he, after the fashion of the learned Men of that Age, who affected to give their Names either a Greek or Latin Turn, wou'd have *Desiderius*, which in Latin, and *Erasmus*, which in Greek, has the same signification. He did, when too late, wish that he had exactly kept to the Greek, and added the other Syllable. And therefore his Godson was so named by him, *Joannes Erasmus Frobenius*. Instances of this sort are very many about this Time, and the learned Men generally pitched upon some Name that best pleased them, to *Melancthon*, *Oecolampadius* &c. But to proceed to Things of greater Moment, a happy Opportunity offered it self to him, under the uneasiness he had been long under, of getting free from this Prison: for so he accounted his Monastery, where nothing but eating and drinking, and very trifling Conversation prevailed; and therefore several years after this in his declining Age, when the Principal of his Religious House had endeavoured to persuade his return thither again, and urged it as what in Conscience he was obliged to do, he would not be prevailed,

prevailed on; his Elegant Epistle to him upon his refusing to comply, I have set down in the Appendix as well worth reading. [Nº. 4.] * It seems *Henry a Bergis*, Bishop of *Cambray*, preparing for *Rome* in hopes of a Cardinals Hat, was desirous to carry along with him a Person so qualified, as might be of both service and credit to him there; hearing then of the growing Fame of *Erasmus*, which could not be confined to a Cloister, he pitched upon him as suitable to his purpose, and prevailed with the Bishop of *Utrecht*, as well as the Prior of the Convent to consent to his desire. But soon after, very much to the mortification of *Erasmus*, the Bishop being frightened with the immense Charge of acquiring this Honour, or else not having ready Money enough, changes his Mind, and put off his Journey: so that our *Erasmus* was baulked of, what he had much set his heart upon, this Journey to *Rome*; but however as he had got loose from the Convent, he was resolved not to wrap himself in his Cowl

a Tandem per occasionem innotuit Episcopo *Cameracensi*. Is sperabat Cardinalitium galerum; & habuisset, nisi defuissent presentes nummi. Ad hoc iter optabat hominem latine doctum. Itaque per hunc evocatus est, cum auctoritate Episcopi *Trajectensis*, quæ sola sufficiebat. Et tamen ille adjunxit auctoritatem Prioris & Generalis. Concessit in familiam Episcopi, servato tamen habitu. Quum Episcopus esset destitutus spe

galeri, sentiretque illum in amore parum constantem erga omnes, egit, ut iret *Lutetiam* studii gratia. Promissum est stipendium annuum: nihil missum est. Sic solent principes. Illic in Collegio *Montis Acuti* ex putribus ovibus & cubiculo infecto concepit morbum *b. v.* malam corporis, antea purissimi, affectionem. *Compendium vite Erasmi* per seipsum.

any more; but as he had by this means got an Interest in this Bishop, he was intent upon making the best use he could of it, and begged leave of him to go and study at *Paris*. Here he continued some time till he found the supplies he expected from his Lordship failed him; and he was forced to make a Journey to him, to remind him of his Promise; (great Men having frequent occasion for such *memento's*;) and he had in the want of Money, by reason of the badness of his Diet and Lodging, contracted such an ill habit of Body, that his Constitution, which before was very good, became weak and infirm to the very end of his Life. However he was kindly received by his Patron, and staid till he recover'd his health, and then went into his own Country, *Holland*, never thinking to leave it any more; but he soon alter'd his Mind, for meeting with some things very disagreeable to him even there, and judging *Paris* was a much more proper place for the continuance of his Studies, he returned thither again; and here it is very obvious to remark, that hardly ever any Person in the course of so few years, had so many Misfortunes, as he met with, and yet his sprightly Genius surmounted them all, and made him the great Man he

a Itaque rediit ad Episcopum. Acceptus est honorifice. Recreatus est a morbo *Bergis*. Revisit *Hollandiam*, hoc animo, ut maneret apud suos. Sed ipsis ultro hortantibus, rediit *Lutetiam*, ibi

destitutus auxilio *Maccenatis*, vixit verius, quam studuit: & ob pestilentiam ibi multis annis perpetuam, singulos annos redeundum erat in patriam. B. *Rhenani* Ep. Del.

was, in spite of them. For he had hardly settled himself to his Studies but the Pestilence breaking out, as well as his stock growing low; and not having his promised remittances of Money from his Patron; he was several years together obliged to return to *Holland*, either to avoid the Plague, or recruit his Pocket out of the poor remains of his Patrimony, that had escaped his Guardians rapacity. This was the occasion of the loss of his time besides other Inconveniences, so that at length he was put upon by his necessity, to engage in a Work he did not much affect (*viz.*) the taking of some Pupils under his care; most of these were of the better Rank, and chiefly *English*, who repaired hither, as to the common Mart of Letters. And no wonder that *Erasmus* was much sought to upon this Account, since there were but few of any eminence, who had undertaken the same Province; **Gaguinus* seemed of any other to have been most able, but being made use of in frequent Embassies abroad, there was but little to be expected from him in this way at home. And as to *Faustus Andrelinus*, Poet Laureat, tho' he had some Fame for his Knowledge in

a Videbant enim *Angli* inter professores bonarum literarum in toto Academia *Parisiensis* nullum existere, qui vel eruditius posset, vel fidelius docere consueffet. Nam *Faustus Andrelinus*, alioqui carminibus magna cura pangendis intentus, defunctorie profitebatur, joci quibusdam magis festi-

vis, quam doctis plausum rudium auditorum captans. *Gaguinus* obeundis legationibus ad externos principes occupatus erat, in istis studiis non ita prorsum absolutus: nec docebat publice. Atque hinc cœpit *Erasmus* in Anglia innotescere. *Ibid.*

Classick Learning, yet by the best Judges he was not looked upon as very considerable, upon that or any account, but more a Man of Wit and Humour, than a solid Scholar.

No doubt then *Erasmus* might have made what advantage he pleased, in the way of instructing the best of Quality of all Nations: but he would not engage too far in it, designing the more general good of the World, in writing Books; which would not only be of service to the Age he lived in, but of use to all succeeding Generations. And well was it for the Republick of Learning, that no narrow and selfish Views had any influence upon him in the prosecution of his Studies; and that he aimed at the advantage of the World, rather than amassing Money or enriching himself. It is certain then that the first time of *Erasmus's* coming to *England* was in the latter end of the year 1497, when he was about 30 years old; being induced thereto by some of his English Pupils hereafter to be mentioned, especially the young *W^m. Blunt* L^d. *Mountjoy*; who had retain'd him for some time at *Paris* as Preceptor, from whence returning afterwards to *Hamme-Castle* near *Calais*, then in the occupation of the English, whereof he was Governor, took *Erasmus* along with him; on the Situation and Strength of which, while there, he made an Elegant *Epi-gram*, which you may see in the Appendix [N^o.

a *Britannia quo me Montjoti mei Charitas pertraxera: Eras.*
Ep. Jod. Iona.

5.] from

5.] from whence he was easily persuaded to step over from *Calais* to *Dover*; tho' just before he was thinking of a Journey to *Italy*, as appears by a Letter he wrote soon after to an Englishman *Rob. Fisher*, then in that Country.) 'He had while at *Paris* the care of some others of our young Nobility; but none of them seem'd to have so much favour as this young L^d. *Mountjoy*: of whose towardliness and good Parts he makes frequent mention in his Epistles; he had been Page of Honour and School-fellow with Prince *Henry*, particularly in the Studies of Geography and History, wherein they us'd to be examin'd, and to give an Account of what they had heard and read in the presence of K. Henry VII, who was mightily delighted with it, as he tells his Son in a letter to him.^b And to incite him to a close Application of his Studies, he mentions him as rather too much exceeding in his Diligence, for being an indefatigable Student he had got into such a habit of Study, that he wou'd often sit up at it till Midnight; even when he was a married Man, and a House-keeper, trespassing

^a *Erasmus* Rob. *Piscatori* agenti in *Italia* *Anglo* — me quoque jampridem isthic videres, nili Comes *Montjoieus* jam ad iter accinctum, in *Angliam* suam abduxisset — dat. *Londini*, nonis Decembris 1497

^b *Erasmus* generoso Adolescenti Car *Montjoie* S. P.

Certe quum pater tuus huic regi etiamnum adolescenti socius esset studiorum, in historia potissimum versabantur, idque vehementer approbante patre Henrico septimo, singulari judicio prudentiaque Rege. *Eras.* Ep. Bas. 1540. p. 1197.

on the patience of the Women, and making his Men grumble at it.

In *Erasmus* also we have an excellent Example for those, who undertake the care of the Education of young Gentlemen, and^a his very laudable Diligence as a Tutor; which appears in a handsome Excuse he gives for his only missing a Lecture, as what he accounted his strictest Duty.^b This noble Patron of *Erasmus* was never easy but when he had his Company, even after he was married, he left his Family; and went to *Oxford* purely to proceed in his Studies under the direction of *Erasmus*: he also gave him the liberty of his house in *London* when absent; but having a surly Steward, whom *Erasmus* call'd *Cerberus*, he did not often accept of that favour.^c This noble Lord was a great Encourager of Learning, and a munificent Patron of the Universities, which appears particularly from the ancient Records of the University of *Cambridge*, where is mention made of an Application to him upon some Emergen-

a — Quanquam hic nolim te Parentis nimium esse similem, solet enim ille singulis diebus a Coena ad mediam usque noctem incumbere libris, non sine uxoris ac pedissequarum tædio, magnoque familiarum murmure. *Eras.* Epist. eidem Car, *Montjoie* pag. 1197. Edit. *Leid.*

At *Montjoies* omnibus pedissequis male precantibus, solet post medium noctis venire ad lectum. *Eras.* Ep. *Quirino*.

b Saive vero nomine, *Mont-*

joie, deprecatione utendum erat, sed purgatione uti malui. Crimen admissum agnosco, quod hodie vos lectione fraudaverim; sed necessitas in causa fuit, haud voluntas. Cogor duos tabellarios simul literis onerare, Epist. *Gul.* *Montjoie* p. 4. *Ibid.*

c — præsertim si redierit *Montjoies*, ut liceat mihi domo illius uti, quod nunc per *Cerberum* illum non licet — *Eras.* Colecto suo p. 110.

cics

cies, for his Favour and Bounty.^a His Son the L^d. *Charles Montjoy* tho' not a Pupil, yet was a Friend and Correspondent of *Erasmus*: to him he dedicated his new Edition of *Livy*, as also his Collection of Adagies, which he had much improv'd and augmented, since he first publish'd and inscrib'd it to his Father, to whom particularly, as we owe all the Advantages our Country received by his sojourning here; so he deserves to be more largely spoken of.

He was very Curious in all manner of Literature, and very assisting to Learned Men, in publishing and revising of Ancient Authors: *Erasmus* gives an Instance of this relating to himself, when he was setting forth *Suetonius*; he had sent him, from L^d. *Montjoy*, a Copy of this Author, out of the Library of St. *Martyn's* Church at *Tournay*, where he was Governor. ^b This *William Blunt*, L^d. *Montjoy* was Knight of the Garter, and placed in the XII. Stall on the Sovereigns side, upon the translation of the Earl of *Rutland* to the Ninth, void by the

a An. 1525 Item pro equitatione mea ad Dominum *Montjoy* cum literis XI.

It: Vice-Cancellario concipiente literas ad D. *Montjoy* ———
as. Proctor's Book. *Communicated by the Revd. Mr. Baker.*

b Ac *Suetonium* quidem nescio quo Deo propitio, & antehac non ita passim depravatam, nunc eruditorum meaque opera purum; ni fallor & integrum habemus,

suffragante mihi ad hoc negotiū, pervetusto quodam Codice quem e Bibliotheca Monasterii, apud *Nervios* olim, nunc *Tornacenses* vulgato cognomine divi *Martini*, nobis exhibuit nobilissimus ille *Gulielmus Montjois*, qui id temporis regias vices in ea urbe gerebat. *Erasmi* Epist. Dedicat. *Saxonia* Ducibus præmissa *Suetonio* p. 324. Edit. *Leid.* Epist. *Erasmi*.

Death of the Lord *Dacres*. He was Son of *John Lord Montjoy*, who in his Will dated 6 *Octob.* 1485 mentioning his Sons, bath this request in it '*praying them to leve right wisly,*
' *and never to take the State of Baron upon*
' *them if they may leve it from them, nor to*
' *desire to be great about Princes, for it is*
' *dangerous.* L^d. *Willam* gave while living to *Eraſmus* an annual Pension of 100 Crowns, upon his Death, *Eraſmus* wrote a consolatory Letter to his Son, in which he says, *mortem illius hoc moderatius ferre decet, quod decessit etate justa, fama illibata, rebus omnibus fortiter atque ex animi sententia compositis.*

In his Will dated 13 *Octob.* 1534. L^d. *W^m*. orders a convenient Tomb, by reason the King had called him to the Order of the Garter,^a beside other great Offices.

At the same time *Eraſmus* was happy in another Pupil *Thomas Grey*, Son, as I conceive, to the Marquess of *Dorset*, to whom he wrote afterwards several Epistles, exhorting him to continue to follow his Studies, which he had begun with such success under his care.^b

^c He mentions also a young Priest who liv'd

^a See more of this Lord in Mr. Anstis Register of the Garter.

^b Porro de meo in te amore. hoc perinde ut *Apollinis* oraculum accipias velim, dum tu & virtutem & bonas litteras (id quod facis) amplecti pergis, nulla consuetudinis intermissio, nullus casus, hunc in te animum muta-

bit *Eraſ. Tho. Greio S. D. Ed. Lond.* p. 463.

^c Accessit nuperrime Sacerdos quidem Adolescens nummatissimus, & qui Episcopatum oblatum recusasset, quod illiterationem se non ignoraret. Intra annum nihilominus a Rege ad Episcopatum revocandus quam-
in

in the House with him at *Paris* (the year before he came to *England*) who had refus'd a Bishoprick in *England* knowing his insufficiency, but was to be recalled to it by the King, when he had got a little more learning abroad: and who therefore offer'd *Erasmus* an hundred Crowns to teach him for that one Year: and promis'd him a Benefice in a few Months, and to lend him three hundred Crowns till he was put in possession of it. This Youth seems to have been *James Stanley*, Son of *Thomas* Earl of *Derby*, and thereby, Son in Law to *Margaret* Countess of *Derby* and *Richmond*, the Kings Mother; afterwards Bishop of *Ely* by her Interest, which (surely* was the worst thing she ever did.) But we find that these tempting offers, cou'd not induce him to undertake so difficult a Province, as to instruct one who wou'd probably take up too much of his time, and not answer his Pains.

This Relation and Affection of *Erasmus* to

quam citra omnem etiam Episcopatum plus duo millia Scutorum annue possidet. Is aliquandiu in familia mea vixit. Centum Scutatos obtulit si se annum docere voluisssem. Obtulit beneficium intra paucos menses, obtulit trecentos Scutatos mutuos, si ad dignitatem comparandam opus fuisset: donec de beneficio reddidisssem. Eram mihi omnes hujus urbis Anglos eo beneficio devincturus: omnes enim sunt a primatibus,

& per eos totam *Angliam* si voluisssem. Contempsi & rem amplissimam & spem multo ampliore Intelligunt *Angli* me nihil totius *Angliae* pecunias facere — nulla mercede a sanctis studiis abduci volo. *Parisiis* e mea Bibliotheca. Idus Sept. 1496. *Erasmi*. Epist. lib. 31.

2 ————— Preface to the Funeral Sermon of Margaret Countess of Richmond, 8vo Lond. 1708. p. 18.

his English Pupils, having determined him to see *England*; we are now to follow him thither. Making but a short stay in *London* he went to *Oxford*: where (as Mr. *Wood* says)^a ‘ he ‘ studied in *St. Mary’s* College, a Place for ‘ Canon-Regulars of the order of *St. Austin*; ‘ (whose great Gate is almost opposite to that ‘ of *New-Inn*) in the years 1497. 1498 and ‘ if not all of 1499; but he seems to stretch his stay too far. However we can more easily fix his coming thither, than his going away.

One of his first acquaintance here was *John Sixtine* a *Phrygian*, who was then studying in this University; and was afterwards incorporated Dr. of Laws in the year 1510. Of whose Character you have heard before in the Life of *Colet*. The occasion of their acquaintance was this. *Erasmus* brought a vein of Poetry along with him, and in complement to the College of the Virgin *Mary*, wherein he had his Chambers and Commons, He wrote a Latin Ode. *De Casa Natalitia Pueri Jesu* (Appendix N°. 5.) and presented it to Father *Charnock* the Head of the House; he^b shew’d it to one he thought a

^a *Wood’s* Ath. Oxon.

^b *Joan. Sixtinus* Eloquentissimo Viro Def. *Erasmo* S. P.

Ostendit hodie mihi humanissimus Dominus noster, Prior *Richardus Charnocus*, quædam abs te carmina non vulgari nu-

mero, trivialique currentia — redolent *Asticam* quandam *Venerem*, mirificamque ingenii tui suavitatem. Quamobrem perge quæso, mi *Erasme*, musasque dulcissimas tuas excita; ut omnes ex te similibusque tui intelligant, id quod

good Judge, this *John Sixtine*; who immediately made them the subject of a Letter of Thanks to *Erasmus*, with an Epigram of his own subjoin'd, and the highest complement; 'that he saw by this Essay, what he ' thought before incredible, that the *German* ' Wits were not at all inferior to those of ' *Italy*.

Erasmus well enough pleased with good Words, returned an Answer no less pleasing; taking notice of the good Opinion he had conceived of him, from Father *Charnock* and Mr. *Colet*. This Letter dated on the Feast of St. *Simon* and *Jude* 1497 (if there is no mistake in the Transcribers) is the very first he wrote in *Oxford*.

While *Erasmus* continued at *Oxford*, he became very intimate with all those who were of any Note for Learning; accounting them always his best Friends, by whom he was most profited in his Studies. And as he owns *M. Colet* did first engage him in the Study of Theology, so it is also well known that he embraced the favourable Opportunity he now had,

antea visum est incredibile; *Germanorum* nulla in re esse *Italarum* ingeniis inferiora. Vale vates lepidissime ac suavissime. Epist. *Eraf.* Ed. *Baf.* p. 100.

a Non recepit tua sincera integritas, *Sixtine*, vel tenuissimam assentationis suspensionem; a qua te vel *Richardi* Prioris, vel *Co-*

leti gravissimum testimonium, tui mores abunde vindicant. Carmen tuum omnino tale mihi visum est, quale meum esse dicebas. Præfuli *Charnoco* tam placuit, quam ipse es *Charus*. Es autem mihi crede *Sixtine*, unus omnium charissimus. Bene Vale *Oxonia*. Natali *Simonis* & *Judæ* 1497. Des. *Eraf. Sixtino*.

of learning the Greek Tongue, under the most Skilful Masters (*viz.*) *William Grocyn*, *Thomas Linacer*, and *William Latimer*.

Grocyn is said by one who lived about that Time, to have been the first Professor, or Publick Teacher of Greek in *Oxford* to a full Assembly of Young Students. Which must have been about the time *Erasmus* was at *Oxford*; for soon after *Grocyn* removed to *London*, and then to his College of *Maidston* in *Kent*.^a *Erasmus* owns great Obligations to him, for giving him the Accommodations of his House while he was in *London*; sometime after this, and perhaps upon knowing his Circumstances, and his too free and hospitable Disposition, he refused to comply with another pressing Invitation to his House, after his second leaving of *England*; as appears by the Answer he returned to *Roger Wentford* Master of *St. Antonies School* in *London*.^b *Grocyn* seems, by his generosity to his Friends,

^a Magister *Willelmus Grocyn*, Sacre Theologiæ Baccalaureus, admissus fuit ad Magistratum sive Custodiam Ecclesiæ Collegiatæ; sive Collegii Omnium Sanctorum de *Maidston*, vacantem per mortem *Johannis Cumberston* S. T. P. ad quem unanimiter electus fuit die xviii Apr. 1506. *Reg. Warham*.

^b Isthic [*Londini*] nisi cum *Grocino* non video quo pacto pos-

sim vivere; & certe cum nemine omnium vivo libentius, sed pudet esse sumptui, præsertim cum nihil sit in quo gratiam referre queam; & ille pro suo benignitate nihil impendi patitur. Nec admodum cupide isthinc discessi; verum hic scrupulus præter cætera, movebat animum meum. *D. Grocino* commune patrono plurimam ex me salutem dices. *Erasmi Ep. R. Winferdo*.

to have brought himself into Straits; so that he was forced to pawn his Plate to Dr. *Young* then Master of the Rolls; which we find by his Will, he ordered should be restored without Principal, or Interest.^a This great, though obscure Man, published nothing but an Epistle before *Proclus's* Sphere,^b which though it gave the World a Taste of his Abilities, yet *Erasmus* thought it too minute even to mention at all in one of his Epistles; though he hints at it in another Place.^c

Erasmus speaks often of this our Countryman, as a Person singularly learned and famous in his time;^d and that he died soon after his leaving *England*; of which he takes notice with concern to some of his Correspondents, as of one of the best Scholars and the most judicious Divines of the Nation,^e though by his Will (in the App. N^o. 6.) it appears that his Inventory was very

^a *I wyl that Master Grocen shall have his Plate delyvered unto him whych I have now in pledge, without any manner of Redemption. Testam. John Young LLD. Magistri Rotulorum Decani Ebor. factum 25. Apr. 1516. prob. 17. Maii.*

^b Is [*Grocinus*] ut ad multam vixit ætatem ita nihil scriptum reliquit. *Erasmi* lib. 23. Ep. 5.

^c Ibid. *Grocino* facito me commendatum, quem adeo non odi ita me Deus amet, ut ex animo veneret etiam ac suscipiam. *Eras.* Ep. Tho. Linacro.

^d Nihil illius extaret præter

unicam Epistolam elaboratam sane & argutam & bene Latinam — *Erasmi Ciceronianus.*

^e *Grocinus* — qui tum inter multos *Britannia* doctos primam laudem tenebat — *Cas. Lucubras.*

^f Haud multo post [i. e. *Galeti* mortem] periit *Gulielmus Grocinus*, præter Theologiz, professionem in omni genere disciplinarum usque ad morositatem exacte versatus — attactus Paralyfi, plus minus annum, ipse sibi superstes fuit. *Erasmi* Epist.

Grocinum deficere doleo —

Erasmi Epist. *Pacao* p. 181.

flender and mean, and that he never affected the hoarding of Wealth.

Thomas Linacer, no less dear to *Erasmus* than the ^a former, deserves to be here mention'd, not only as a Friend, but at his first coming a Tutor to him at *Oxford* in the Greek Tongue. He was a most exact Man in whatever he engaged in, and therefore thinking nothing that he wrote ever enough perfect, he had like to have publish'd nothing at all; so that *Erasmus* was forced to spur him on to the Press, and calls him even cruel for denying the World any longer the benefit of his Labours.^b Though he lived a great while at *Oxford* teaching Greek, and was originally of that University, yet it is confest by *Tho. Twyne* in his *Examen* or Answer to Dr. *Caius* of *Cambridge*,^c that he was of that University also, and mentions him with *Ridley* and *Crayford* undoubtedly *Cambridge* Men. And with some regard to his relation to *Cambridge*, it is probable he founded a Lecture in *St. John's College* in that University,^d as he

^a At tu si mihi permittis, ut libere tecum agam, sine fine premis tuas omnium eruditissimas lucubrationes, ut periculum sit, ne pro cauto modestoque crudelis habearis, qui studia hujus seculi tam lenta torqueas expectatione tuorum laborum, ac tam diu fraudes desideratissimo fructu tuorum voluminum. *Erasm. Epist. Linacro* Edit. *Leid.* p. 662.

^b Utinam prodirent tuæ lucu-

brationes, fidem omnibus facturæ meæ prædicationis, qua nusquam non utor, ut quod ita res habet, vel quo magis nostros ad studium inflammem. *Erasm. Ep. T. Linacro* p. 136. *Ibid.*

^c MS. Coll. Trin. *Cantab.* — non gravabor tamen, quando ita me urges & alios duos tibi etiam notissimos nominare, *Linacrum*, dico & *Redmanum*——

^d Revd. Mr. *Baker*.

had

had two before at *Oxford* in *Merton* College.

He was a most able Physician afterwards at Court to the Royal Family, as well as very serviceable to *Erasmus* in what related to his health, since he began early to have frequent Indispositions, and was often forced to have recourse to him, and we find he had so good an Opinion of him, that he even at *Paris* laments his absence from him. For having given him some account of his voyage and his arrival there: he tells him that he had got a severe Cold, and describes the ill Effects of it, and laments his being in a Place where there is no *Linacer* to prescribe to him.^b At another time when at *St. Omers*, after he had finished his great Work of the New-Testament, he sends for his Advice in a manner that shews it was even then the Practice of our chief Physicians, not to prepare, or administer their own Medicines: but to write their Bills to the Apothecary. His Translation of *Galen de Temperamentis &c.* was one of the first Books printed at *Cambridge*, by *John Siborch*.

a *Lutesiam* pervenimus cæterum quidem incolumes, verum navigatione quotidiana molestum quoddam malum contraximus, collecto frigore, quod etiam nunc synciput meum male discruciat. Tument utrinque sub auribus glandes, palpitant tempora, tinnunt aures ambæ, atque interim nullus adest *Linacer*, qui me arte sua liberet — *Erasmus. Linacro suo.*

b. Febricula subito suborta fuit

in causa quo minus me navigationi commiserim, præsertim dissuadente medico *Ghisberto*. Majorem in modum te rogo ut *Pharmacum* quod cum proxime essem *Londini* sumpsi, te autore denuo descriptum mihi transmittas nam puer *Schedulum* apud *Pharmacopolam* reliquit: id erit mihi longe gratissimum — Bene Vale. Ex *Andamoro* Nonis *Junii*.

This

This Bookseller, and his Brother *Nicolas*, when *Erasmus* was at *Cambridge*, were very friendly to him, and he mentions them very kindly in an Epistle to *Rob. Aldrise*.

Erasmus in a Epistle to a Friend, gives an account of *Linacer's* ill usage in *Hen. VII.* time, by one *Bernard Andreas*, who was Tutor to Prince *Arthur*. 'It seems *Linacer* had translated *Proclus* from the Greek, and dedicated it to the King: this Sycophant had insinuated, that this little Work had been done by another hand, and so it had indeed, but in a very wretched Manner, but however the King was so prejudiced against this worthy Man upon this Story, that he could hardly ever abide him afterwards, looking upon him as an Impostor. But however, in the next Reign he was high in Favour with his Son *Hen. VIII.*, who was pleased to make him very familiar with him, and seemed to admire his Skill beyond any of his other Physicians: so that by his Interest with him, he was the better able to serve his Friends, especially *Erasmus*;^b hence *Sr. Tho. More* tells him, that he wou'd soon

^a *Thoma Linacro* pessime cessit quod *Proclum* a se de novo versum Regi hujus patri dicarat. *Andreas* quidem *Tholosates* præceptor *Arsturi* Principis, & in regnum paternum successuri nisi mors antevertisset, cæcus adulator nec adulator tantum sed & delator pessimus regem admonuit hoc libelli

jam olim fuisse versum, a nescio quo, & erat, sed misere. Hanc ob causam Rex & munus aspernatus est, & in *Linacrum* velit in impostorem inexpiabile concepit odium. [*Eras.* Epist. Germ. *Brixio* Edit. *Leid.* pag. 1263.]

^b *Linacer* mihi crede, *Erasmè*,

find

find the Effects of his Friendship from his Majesty, in some good Preferment. Toward the latter end of his Life, *Linacer* went into Orders, all the Preferment he had (that I can find) was the Chantorship of the Church of *York*.

• He died of the Stone with great Pain and Torment the 20th of *Octob.* 1524, and was buried in *St. Paul's* Cathedral before the Rood of the North-door. Over his Grave afterwards was a comly Monument erected, at the charge of *Dr. John Cay* of *Cambridge*.
• Out of which Epitaph (*Mr. Wood* says) we
• may gather this Character, that he was a most
• skilful Critick in Greek and Latin, and a
• most excellent Physician, having performed
• some almost miraculous Cures, &c.

His Works are set down by *Wood*, and do sufficiently evince the Character *Erasmus* gives of him, that he was, *Vir non exacti tantum, sed severi judicii*. It seems he had done something to offend *Erasmus*: who valued his worth so much, that he was resolved not to lose his friendship, but generously overlooking one fault, considered how much he had

de te & optime sensit, & ubique loquitur, id quod ego nuper ab his accepi quicquid amantissime atque effusissime apud Regem in cena de te loquenti affuere, quo in Sermone Rex ea vicissim respondit, ut hi qui mihi retulerunt, opinionem plane conceperint fore, ut brevi aliquid egregie in te fortunæ conferatur: quod ego

superos precor, ut ratum esse velint. *Tho. Morus Erasmus.* p. 222.

a Vereor ne si accedat agitatio, aud aliud simile, vertatur in exco-riationem Vesicæ, quo malo nihil esse potest cruciabilius. Hoc cruciatu periisse narrant *Linacrum*. *Erasmi* Epist. Rot. *Francisco* medico Edit. *Leid.* p. 1814.

been

been obliged to him.^a However this happened, *Linacer's* Character was, that he hated all indirect and fraudulent Dealings, being sincerely faithful to his Friends, and well beloved of all Ranks and Degrees of Men. He was a great Benefactor to the Publick, for besides his founding his Lectures both in *Oxford* and *Cambridge*, he was one of the chief Founders of the College of Physicians, in *Knight-Riders-Street* in *London*, of which he was the first President. His Picture is said to be in *Merton College Oxford*.

While *Erasmus* continued at *Oxford*, he became soon acquainted with Mr. *Tho. More*, who (as *Miles Windsor* and Others say) had a Chamber and studied in the Hall of *St. Mary the Virgin*. Mr. *Tho. Wolfey* Bursar of *Magdalen College*. *John Claymond* soon after President of *Magdalen College*, removed afterwards to the Headship of *Corpus Christi College* by Bishop *Fox* the Founder; and *Thomas Halsey* DLL. in *Italy*, and afterwards Penitentiary of the English Nation in *St. Peter's Church of Rome*, the Pope's Prothonotary of *Ireland*, and Bishop of *Laiglin*. These were his intimate Friends, as appears by the correspon-

^a Non libet meminisse quid in nos molitus fuerit, [*Linacer*] id quod ipsa re comperi non suspicione conjeci; quanquam olim jam idem olsecerem, Sed

homines sumus, ego semper ero mei similis, & huic injuriæ, tot opponam benefacta. *Erasmii Ep. Pacea.*

dence he kept with them, after his removal from *Oxford*.

Indeed both, that University, as well as *Cambridge*, had great reason to value *Erasmus*, for the revival of Learning among them; and accordingly they did in many respects, shew their Obligations to him, by expressing their Gratitude, in the best manner they could, and did strive who should have most of his company; as *Sr. Tho. More* occasionally mentions.^a

But I must not omit to say somewhat of another of our Country-Men, who is very often mentioned with great honour by *Erasmus*,^b (viz.) *William Latimer*, another of his Instructors in the Greek, at *Oxford*, and whose assistance he begged in preparing his New-Testament for a second Edition,^c knowing him to be very accurate in every thing he did. The first Edition had been it seems, too hastily sent to the Press, tho' yet there was no Work that he spent more time about, and valued himself more upon; and though he had appear-

a Jam Oxonia Cantabrigiaque tam charum habent *Erasmum*, quam habere debent eum, qui in utraque diu, cum ingenti scholasticorum fruge, nec minore sua laude versatus est: utraque eum ad se invirat utraque eum in suorum Theologorum numerum (quoniam eo honore alibi est insignitus) transplantare conatur. *Tho. Morus* in Apologia pro *Erasmio Moria*.

b *Erasmus* Rot. Guil. *Latimer*o S. D.

Per literas obtestor, humanissime *Latimere*, ut in Novo-Testamento adjutes. Editum est pro temporis angustia satis accurate, verum mihi præter expectationem bona temporis pars præcastigandis exemplaribus, ac formis denique corrigendis erat insumenda, &c.

ed against many of the follies and superstitions of the Age, in several of his writings, yet this was the Test of his courage, and raised the greatest clamour against him.

We have nothing extant of this learned Man, he being as we have his Character by *Erasmus*, a Man of more than Virgin Modesty;* under which was veiled the greatest Worth. After he left *Oxford* he retired to the Rectory of *East-berry* in *Gloucestershire*, where dying very aged, he was buried in the Chancel of the said Church; dedicated to St. *Nicholas* in the year 1545. about the Month of *September*: but the Inscription in Brass upon a Stone being lost, we can't be exact as to the precise Time of his Exit. We find that he had also the Rectory of *Weston* under *Edge*, and a Prebendship in the Church of *Salisbury*, and that what Preferment he had, he owed to the favour of Cardinal *Pole*, to whom he had been Tutor or Master. It is certain he was one of the greatest Men of that Age, learned in all sacred and profane Letters, and answered fully the Character *Erasmus* gives of him (*viz.*) that he was, *vere Theologus, integritate vitæ conspicuus*. I must be content with the little I have already said of him, and can only add that there is a painting in the Chancel Window at S. *Saintbury*, of a Reli-

* Ut lubens in tuis literis Doctissime *Lasimere*, suavissimum istum ingenii tui candorem, ac pudorem plusquam virgineum agnovi *Eras.* Epist. *Lasimero*.





Inscribed to Richard Graves Esq.
of Mickleton in Com: Glouce:

gious Person praying to St. *Nicolas* near the Place where Mr. *Latimer* is buried, which is very confidently said by an ingenious Antiquary, to be done for him, and is therefore a very great Curiosity. He moreover adds that in the old Parsonage House at *Weston Sub Edge* in *Com. Gloucest.* there were the Letters *W. L.* old fashioned, carved upon the Stone-work and Wood-work, before the House was altered of late years, and the same are still in several of the Windows, that he has reason to think, the present House was built by him, which is as big as a little College, and in the same fashion.

And here I cannot but take Notice of his Friend Mr. *Tho. More's* great zeal and love for Learning, which he shewed in a Letter^b he wrote about this time, while in the Neighbourhood of *Oxford*, to that University, in order to persuade the discouragement, of a certain sett of giddy and ignorant young Men amongst them, who truly that they might better oppose, what they called the New Learning, or the Greek Tongue, now beginning to be esteemed and cultivated in *Oxford*, had banded together in a Body, calling themselves *Trojans*, and so were to wage War with these *Gracians*. And accordingly to appear the more terrible, they must have their Leaders dub'd with the

^a Rich, Graves Esq; of Mic-
keton in com. Glouc.

^b Cum apud me confidero,
quod hanc quantulamcunque do-

Names of *Priam*, *Hector*, and *Paris*; and it appears by his account of the Combustions raised by these Franticks; that much Mischief was done to Learning, and wou'd in the Consequence, be the Ruine of the University, unless timely prevented. He tells them his Obligations were such to that Learned Body, that he could not but conjure them, to put a stop to this insolent rout, whose Design was plainly to extirpate every thing that was good amongst them. His Indignation seems more raised by his hearing, that one of this Clan should be so impudent, as to attack the *Greeks* in the University Pulpit, at the most solemn time, and belch out gross Crudities before so Learned a Body: he hoped for their own Credit they would suppress such Insolence, and assist the *Greeks* against these doughty *Trojans*.

Orinam meam secundum Deum vestrz isti Academicz acceptam ferre debeo — videtur a me officium meum fidesque in vos exigere, ne quidquam silentio transcam, quod audire utile esse censeam. Ego cum Londini essem audiui, jam nuper sæpius quosdam Scholasticos Academicz vestrz, five Græcarum odio literarum seu parvo quopiam aliarum studio, seu quod opinor verius, improba ludendi nugandique libidine, de composito conspirasse inter sese ut se Trojanos appellent: eorum quidam senior (ut ferunt) quam sapientior, Priami sibi nomen adoptavit, Hectoris alius, alius item Paridis, aut aliorum cu-

jusquam veterum Trojanorum, cæterique ad eundem modum; non alio consilio, quam uti per ludum jocumque veluti factio Græcis adversa Græcarum literarum studiosis illuderent. Accepi rursus ineptias illas in rabiem domum cœpisse, procedere, nempe nescio quem e Trojanis illis hominem; ut ipse sentit, sapientem, ut fautores ejus excusant, hilarum atque dicaculum, ut alii judicant, qui facta ejus considerant, insanum, hoc sacro jejunii tempore, concionibus publicis, non modo contra Græcas literas & Latinam politiem, sed valde liberaliter adversus omnes liberales artes blaterasse. —

who

who were composed of Illiterate Fools and Madmen. To raise an Emulation, he mentions after he had passed an high Complement upon *Oxford*, the quite different treatment the Study of the *Greek Tongue* had met with in the University of *Cambridge*:^a there, says he, those who could not bring themselves to take the pains to learn it, did however pay something for the encouragement of those who did. There are many other things in this Epistle that deserve Notice, which may be seen at the end of *Roper's Life of Sr. Tho. More*, published by Mr. *Hearne* at *Oxon.* 1716. now very scarce and rare.

Erasmus was pleased at last to see, that by the help of the Powers then in being, *Oxford* was mightily reformed as to Learning, tho' not without difficulty from the Ignorant herd, of Monks and Fryers.^b

In the beginning of the year 1499. *Erasmus*, who had been some Months in the Family of my Lord *Mountjoy*, and had been enter'd a little in the Modes and Fashions of the Town, and in the Sports and Humours of the Country; writes a pleasant Letter to a Poet Laureat in *France*, to tell him what fine Improvements

a Præsertim quum *Cantabrigie*, cui vos prælucere semper consuevistis, illi quoque qui non discunt Græcæ, tamen communi suæ scholæ studio ducti, in stipendium ejus qui aliis Græcæ prælegit viritum perquam honeste contribuant. *Mori Ep. Oxon. Acad.*

b *Oxonienfis* Academia, Monachorum quorundam opera non-nihil oblectata est initio; sed *Cardinalis* ac *Regis* auctoritate coerciti sunt qui tantum bonum clarissimæ ac vetustissimæ scholæ inuidebant. *Erasmii* Epist. *Lud. Vivi* p. 688.

it, as often as I hear *Colet* (says he) methinks I hear the Divine *Plato* himself; in *Grocyn* who cannot but admire that universal compass of Learning? What more acute, more profound, more accurate than the Judgment of *Linacer*,^a what did Nature ever form so soft, so sweet, so happy as the Wit of Mr. *Tho. More*? but he excuses himself from reckoning up the long Catalogue of other learned Men in *England*.

This Correspondent of *Erasmus*, seems to be the same Person, who was presented to the Church of *Chedsey*, in the Diocels of *Bath* and *Wells*,^b and had afterwards a Canonry, in the Collegiate Church of *Windfor*, in which, he was succeeded by Mr. *Tho. Wolsey*, the King's Almoner, and great Favourite in *Febr.* 1510.^c

Of this last named Person, *Erasmus* had at first conceived too good an Opinion, and had said many things in his Favour; but found himself deceived by him in several Instances, he having

In *Grocino* quis illum absolutum disciplinarum orbem non miratur? *Linacri* iudicio quid acutius? quid altius? quid emunctius? *Tho. Mori* ingenio quid unquam finxit natura vel mollius vel dulcius vel felicius? Jam quid ego reliquum Catalogum recenseam? mirum est dictu quam hic passim quam dense veterum literarum seges efflorescat: quo magis debes redditum maturare — *Lond.* Non. Dec. *Eras.* Epist. Ed. *Bas.* p. 254.

^b Magister *Robertus Fysher* admissus est ad Ecclesiam de *Chedsey* Dioc. *Well.* vac. per mortem *Thoma Aladenfis* Episcopi ex pre-

sent. D. Regis. die xviii. Dec. 1508. Reg. B. *Well.* MS.

^c Rex omnibus &c. damus & concedimus dilecto consiliario nostro Magistro *Thoma Wolsey* Elemosynario nostro Canoncatum & Præbendam infra Ecclesiam nostram Colleg. B. *Mariae Virginis* & Sancti *G. Martyris* infra castrum nostrum de *Wyndesford* modo per mortem *Roberti Fisher* Clerici in manibus & dispositione nostris existentem — *J. R.* apud *Westmon.* xvii. Feb. reg. secundo. *Rymer Acta Publ.* Tom. XIII. p. 293.

more

more of the Courtier, than the sincere Friend, or generous Patron. If therefore he did in some of his later Writings, alter his Stile, and speak very severe things of him, we must attribute it to a Course of Ill Usage, that he in common with his best Friends had met with from him. To say nothing of the general Odium, he had incurred from all Others, by his Pride and Insolence, which whatever varnish has been laid upon it, by a late Writer, is sufficiently evident to any that know our History. But of this in its proper Place. His ill usage of some of the best of *Erasmus's* Friends gave him the first distaste.

To procede in the account of these, Mr. *Richard Pace*, was one of *Erasmus's* most particular Friends, and most early acquaintance, we are told by Mr. *Wood*, that he was trained up at School, at the charge of *Tho. Langhton* Bishop of *Winchester*, to whom he was *A-manuens*; that the Bishop being much pleased with his proficiency, encouraged him farther, by sending him to *Padoua* in order to improve himself in Letters; he met there with *Cuthb. Tonstal*, and *William Latymer*, by whom he much profited: upon his return to *England* he went to *Oxon*, settled in *Queens College*, but could not long lie hid there; but was sent for to Court, his accomplishments rendring him very acceptable to *K. Hen. VIII*, who made him Secretary of State, and employed him in Matters of high Concern. Though so much immerst in Political matters, yet we find

find that he had taken H. Orders, and that he had the following Preferments. The Prebendship of *Bugthorp* in the Church of *Tork*, succeeding therein, *Thomas Wolsey*, removed to the Bishoprick of *Lincoln*, this was in 1514, and in the same year he was Arch Deacon of *Dorset*, upon the Resignation of Dr. *Robert Langhton*, but was still employed in Foreign Embassies, very much to his own Honour, as well as the Advantage of the Nation; in 1519 upon the Death of Dean *Colet* he succeeded him at *St. Pauls*. thus far the bright part of his Life: for some few years after while he was upon Publick Business at *Venice*, he fell under the displeasure of the great Cardinal, for which two Reasons are assigned (*viz.*) that he shewed a readiness to assist *Charles* Duke of *Bourbon* with Money; for whom the Cardinal had no great affection, keeping back a Sum of Money sent him by *Hen. VIIIth*, to carry on his War near *Pavia*, against *Francis 1st*. K. of *France*. But what was more than this, because he had not forwarded the Cardinal's designs in the getting him into the Papacy. Upon these two Reasons, he was sadly distressed by that great Man, who stopt his allowance and almost starved him; and pursued him with the utmost vengeance, so that it did at last bereave him of his Senses;* though he

a Richard Sampson was appointed Coadjutor to him under this Calamity thus worded in the Instrument — jam diu recto animi

judicio, non mediocri mentis imbecillitate, vel potius alienatione continue vexato. &c.

had some lucid Intervals, and remonstrated to the King against his ill usage. But the Cardinal was too hard for him, so that he was clapt into the Tower, and there confined two years; but was never rightly himself. He resigned his two Deaneries of *St. Pauls* and *Exeter*, a little before his Death, when retiring to *Stepney* for his Healths sake, he there died and was buried in the Chancel of that Church, near the great Alter in 1532, being not quite 50 years old, his Epitaph you have in the Append. N^o. 6. *Leland's Encomium* of him on his return from *Venice*, contains an Elegant and just Character of him.

Erasmus as he had the greatest Opinion of *Pace*, for his Candour and sweetness of Temper,^a as well as great Learning,^b so he was much afflicted at his Misfortunes, and cou'd never forgive the great Man that caused them. And it much rejoiced him to have an Opportunity, when he had heard he had recovered himself, and was restored to his Places again, to send him a Congratulatory Epistle &c. telling him 'that he cou'd 'meet with nothing that cou'd give him greater 'Satisfaction than his deliverance, and at the same 'time intimating that Providence wou'd always

a *Richardus Pacens* qui Regis sui nomine legatus ad nos venit, vir est insigni utriusque literaturæ peritia præditus, apud Regiam Majestatem multis nominibus gratissimus, fide sincerissima, moribus plusquam niveis, totus

ad gratiam & amicitiam natus. *Erasmi* Epist. Card. *Moguntinensi* P. 441.

a *Erasmus* Rot. *Richardo Pacae* S. D.

Exsili præ gaudio, *Pacae* charissime, quum viderem illam mihi

‘protect the Innocent, and revenge it self upon
 ‘their Adversaries. He was now willing to hope
 ‘that hereafter things wou’d run more smooth
 ‘with him; and that he wou’d no more have
 ‘any such Storms again.’

As *Pace* succeeded Dr. *J. Colet* in the Deane-
 ry of St. *Pauls*, it had been well if he had
 tis’d his Caution too in absenting from Court,
 after Card. *Wolfey* came to be prime Minister.
Colet had too much of the humble Christian,
 and the reputed Heretick, to be favour’d by that
 mighty Man, he wou’d be no Fool or Bigot for
 him, and therefore avoided being concerned with
 him. In an Epistle to *Erasmus*, we find that
 after he had told him, that Card. *Wolfey* had
 the Supreme Command of the Kingdom, he
 adds that he was going to retire from the
 World^b. There is extant a very remarkable
 Letter of this *Rich. Pace* to the King, wrote
 in the year 1527, which tho’ printed is become
 so exceeding scarce, that it deserves a Place in
 the Appendix, wherein he very honestly gives
 his Opinion relating to the Divorce &c.^c Dr.

non ignotam manum, acciperem-
 que te tantis calamitatibus, ac
 malorum naufragiis incolumem
 enataste, ac pristinz etiam digni-
 tati restitutum. Hoc mihi gra-
 tius fuit quam si quis Angelatos
 misisset sexcentos. Video non
 dormire numen, quod & inno-
 centes eruit, & feroces dejecit.
Erasm. Ep. Ed. Leid. p. 1278.

—Post fatales istas tempesta-

tes confido posthac tibi serena
 tranquillaque fore omnia. *Ibid.*

b—Regnat nunc *Eboracensis*
 quotidie meditator meum seces-
 sum & latibulum apud *Cartusi-
 enses*. Nidus roster prope per-
 fectus est. Reversus ad nos quan-
 tum conjicere possum; illic mor-
 tuum mundo, me reperies. *Jo.
 Coletus Erasmo.*

c *Life of Wolfey. p. 124.*

Fiddes himself tells us that *Pace* always used a
 • faithful liberty to the Cardinal, which liberty
 • brought him at last to confinement and di-
 • straction.

It shews likewise a good deal of Sincerity in
Erasmus, and it is likely he suffer'd in his For-
 tunes by it, that he wou'd never spare his
 Friends in what he thought blameable. No
 wonder then that Cardinal *Wolsey* fell under
 the lash of his Pen, when some of his most in-
 timate Friends, did not escape it. I have given
 an Instance of this in the Life of *D. Colet*, pag.
 150. and shall add one more relating to *Pace*,
 of whom tho' he speaks largely in his praise in
 many Places, * yet it seems he had publish'd a
 Book entituled *de utilitate studiorum*: which
 is the same Book that he dedicated to *D. Colet*,
 tho' under another Title, which it is cer-
 tain did not answer the Character and Repu-
 tation of the Author, and was look'd upon as
 a jejune, and low performance. ^b *Erasmus*

a Sciebam *Richardum Pacaum*
 hominem esse moribus plane ni-
 veis integrum, liberum, sic ami-
 cum amico, ut non alius, π-
 λόγιστος, πολυμαθῆς, sed tamen
 optarim illius nomine, libellum
 eum *de utilitate studiorum* edi-
 tum non fuisse: scio doctos quos
 non paucos habet *Britannia*, lon-
 ge aliud ingenii doctrinæque spe-
 cimen ab illo expectasse: si serio
 scripsit, quid illic serium? sin
 joco, quid ibi festivum? postre-
 mo nihil illic constat aut cohæret
 sibi, sed velut ægri somnia &c.

deinde quid opus erat *Erasmum*
 toties traducere, nunc ut esuri-
 entem, nunc ut Theologis invi-
 sum? certe cum primis Theolo-
 gis mihi probe convenit: & fa-
 melicus ille quotannis supra tre-
 centos ducatos possideo ———
 quidvis habiturus si vel paulum
 me velim Principum negotiis
 immergere ——— Epist. *Eraf.*
Paulo Bombasio.

b De *Pacai* frigidissimo libello
 dici vix possit, mi *Beate*, quanto-
 pere me pudeat pigeatque. Hoc est
 prorsus τὸ τῆς παροιμίας ἄνθρωπος

was as ready as any other to shew his contempt of it, and doth in more than one Epistle smartly touch upon it. And because *Pace* seem'd to have a better Opinion of it than it deserv'd, he gives him a severe wipe, hinting that all the Riches he enjoy'd, and the Favour he had acquir'd, cou'd not compensate for the loss of his reputation in this matter.

There was a Passage also in the Dedication to *Colet*, that nettled *Erasmus* very much, and which made him the more disrelish the whole Book: (*viz.*) his rallying upon his mean Circumstances. For *Erasmus* whatever his Pressures were, could not bear contempt, but lov'd to dissemble his Poverty, however he was pinch'd in the Pocket. He fell out with his Friend *Colet* for the same reason, for playing upon his Circumstances. *Colet's* Life p. 170.

Erasmus speaking of this his Friend *Pace* says.^a It would have been a great advantage to

Συναφός. Scio doctos omnes illius amicos mecum ex animo dolituros. Sed ille interim fruitur sua felicitate dives; regi Cardinalique gratissimus. Epist. *Eras. B. Rhenano.* p. 1676. Ed. *Leid.*

a Quare quanquam metaphoræ videntur ad proverbiorum cognitionem pertinere, tamen ea minutius exactiusque conquirere non est sententia. Maxime cum jam hinc provinciam sibi sumpsit *Richardus Pacus* natione *Britannus*, cujus & sæpius libet meminisse: juvenis ut nihil, interrim dicam de moribus, prorsum

tali dignus ingenio, *Græcæ* pariter ac *Latine* literaturæ cum primis eruditus, tum haud mediocriter exercitatus in evolvendis omnijugæ professionis autoribus; deinde occulatissimus in annotandis iis quæ lectorum vulgus illotis ut aiunt pedibus, prætereunt. Denique judicii nequaquam juvenilis, sed exussis, exactique. Hic inquam felicibus mæsarum auspicis opus animo concepit jam opinor etiam præ manibus habet, magno ni fallor usui futurum politioris literaturæ studiosis; in quo quicquid est apud utriusque

the

the better understanding, and writing of the Latin Tongue, if he had finish'd his good Design, of collecting and explaining the Metaphors, and other Figurative Expressions, and Apothegms, and Sententious sayings of the Antients, in Greek and Latine.

There was another Country-man of ours (*viz.*) *Richard Sampson*, of whom *Erasmus* speaks with a great deal of Gratitude,* he was acquainted with him first at *Cambridge*, and after that at *Tournay*. He us'd his utmost endeavours in procuring him a Prebendship in that Church; which it seems he never enjoy'd, ^bindeed he never much affected this sort of Preferment, since he was afraid of Chapters; however he lays the blame upon Cardinal *Wolsey*, as being false to him in that affair.

His great Patron the Lord *William Montjoy* being Governor of that Place, might the rather induce *Erasmus* to be desirous of this Preferment; and therefore he speaks with some resentment of his ill usage in this affair, to this his Friend *Sampson*: of whom I shall only remark, that he was a *Cambridge* Man, it appearing from the University Register, and that he was of St.

linguæ scriptores insignium metaphorarum, quicquid festiviter ac scite dictorum, quicquid hujusmodi gemmarum, ac deliciarum Orationis; in unum volumen concinnare destinat. *Erasmi* Adagia Op. Tom. 2. p. 145.

a Jam non inhumanissimus modo sum verum etiam ingratussumus, nisi *Sampsonem*; inter præci-

puos patronos meos ascripserim, qui nec rogatus unquam nec postulatus mihi pec opinanti nec expectanti præbendam *Tornacensem* paravit. *Erasmi* Epist. *Richard Sampson*, p. 175.

b Dixeram me nonnihil abhorreere a Præbendis, ne mihi res sit cum Capitulis. *Erasmi* Epist. *Ger. Norremago*.

Clements

Clements Hostel first, then of *Trinity Hall*• that he commenced Bach. of Civil Law in 1505. and Doctor of the same faculty in 1513.^b

He was afterwards Dean of the Royal Chapel of *St. Stephens*, Chaplain to the King; he was neglected by Card. *Wolsey*, which oblig'd him to write a very expostulating Letter to him for some Preferment, which succeeded not at that time, tho' he became at length Bishop of *Chichester*: thence in 1543. He was translated to *Litchfield*, and at last was of K. *Henry's* Privy-Counsel, and sent abroad in Embassies, but this was after he had wrote a Book in vindication of the Supremacy; the Cardinal ever bearing hard upon those, who wou'd not run the lengths he would have them. Which was not only *Sampson's* Case but that of all who had any thing to do with him, which if it was necessary might abundantly be prov'd; but I think I shall have enough in its proper Place, to vindicate *Erasmus* in what relates to the Cardinal, and which must confirm the general Opinion that Mankind have had, and must ever have of him. Only here it may be worth remarking, that the very Title of that little piece of *Plutarch*, which *Erasmus* inscribed to the Cardi-

a Ric. *Sampson* Hosp. *St. Clementis* prius, dein *Aul. Trin.* Bac. *Juris Civilis Regr. Acad.*

b Doctor *Juris Civilis* an. 1513. Conceditur Doctori *Sampson* ut studium sex annorum in *Jure Civili* in hac Universitate,

Parisis & Senis post Bacchalaureatum adeptum in hac Universitate, sufficit sibi ad incipiendum: in *Jure Civili. Regr. Acad.*

—legum Doctori ad incipiendum: in *Jure Canonico,*

nal, (*viz.*) *Quo pacto fieri possit, ut utilitatem capias ex inimico*, whether by Chance, or Design I know not, had at first sight something like a reflection in it, it is true in the Dedication he speaks very plausibly of the Cardinal, and perhaps stretches his Complements too far, but intimates also, that he was not so well used by the King as the World expected; no doubt he was sensible the Cardinal was his back Friend, since all the World knew that he could do every thing he pleaded with the King.^a

Erasmus tells us, that before he cou'd have an Opportunity of presenting this Book to the Cardinal, he was forced three times to change his Stile to him; Honours came so thick upon him.^b

In his Dedication before the Epistles of *Peter* and *Jude*, he mentions his good Designs in relation to the reforming of Abuses in the Church,^c which Historians indeed agree he had engaged in, and spurs him up to en-

a — Plus tamen debiturus sim, si auctis fortunulis nostris, fidem quoque laudibus astruat: nam nunc quidem multi non credunt me talem esse, qualem ille prædicat, quod conspiciunt hanc fortunam tam magnificis illius præconiis parum respondere *Erasmii* Epist. Cardinali *Eboracensi*.

b — Hunc dicavimus ei, qui nunc est Cardinalis & Archiepiscopus *Eboracensis*, tum Eleemosynis regiis erat præfectus, sed tamen tum rebus maximis • destinatus, adeo ut priusquam da-

retur opportunitas offerendi, ter mihi mutanda fuerit præfatio *Cat. Lucubr.*

c — Evangelica Philosophia ita tua pietate, quæ se magis atque magis indies exerit nonnihil collapsa restituatur &c.

Præter multos absolute doctos subolescunt in vestra *Britannia*, tuæ benignitatis auspiciis complures optimæ spei juvenes, qui olim & majora præstabunt & felicius si studium illorum inflammaret aura tui favoris. *Ibid.*

courage

courage as he had begun to do, Youth of pregnant Parts and Abilities, who by being countenanc'd by him, wou'd probably very much improve in Vertue and Learning:

* Though *Erasmus* did not meet with such fair quarter from the Cardinal, as he might expect or deserve; yet we find that he had a great share of Favour from most or all his Domesticks; one Epistle of his clearly evinces this, which he wrote to *William Burbank* ^a a Cambridge Man, who was Secretary (it seems) to the Cardinal, and was promoted to the Prebend of *South-Grantham*, in the Church of *Sarum*, which he resigned *March 5th*, 1527. This *Burbank* was known to *Erasmus* when at ^b *Rome*, and he gratefully owns great Favours from him, and attributes a good deal of them to Lord *Montjoy*, who also lived in the Cardinals Court, from whom he might receive these good Impressions in his favour. But since *Erasmus* occasionally mentions so many of his

^a Dr. Juris Canonici an. 1520. conceditur *Guil. Burbanke* Bac. in utroque jure a secretis Reverendissimo Domino legato.

^b *Eras. Ros. Gul. Burbanco*, S. D. Is demum vere amat, qui gratis amat. At tu *Erasmum* immerentem tam constanter, tam ardentem amas, ut vix quicquam invenias, qui sincerius, aut pertinacius, aut vehementius amet promeritum. *Roma* a me nullis provocatus officiis quo affectu complexi cœpisti?—Afflavit tibi *Montjoins* aliquid sui in me animi,

& utriusque studium tot mihi in una familia amicos excitavit, ni fallor. Quid enim aliud in causa esse coniectem:

Non injuria me objurgat per literas *Guil. Burbancus*, quod te tam candidum amicum, tam fortem patronum, tam insigniter eruditum hominem, nunquam hæcenus salutarim Epistola. Cæterum eximias ingenii tui dotes, ac singularem quandam in me favorem *Thomas Morus* autor, ut scis gravis & facundus mihi non semel prædicavit—.

English

English Friends of the Cardinals Domesticks, it may not be amiss to glance upon them, as they stand there. *Thomas Lovell Decr. Dr.* is the next he mentions, who had distinguished him by his Favour. I can find nothing more of this learned Person, but that he died Sub-Dean of *Wells*, and Vicar General to the Bishop thereof in the year 1534.* *Robert Tones* or *Tonesius* the Cardinal's Counsellor; we have one Epistle of *Erasmus* to him wherein he mentions the great Character he had received of him, from his Friend *More*, that he much blamed himself, that he had no sooner courted his Friendship; but that he hopes to make amends for this failure hereafter. Who that promising Youth *Fran. Philips* was, that is next mentioned I can't gather. But as to the next in order *Francis* the Card. Physician we have two Epistles of *Erasmus* to him, which shew great Intimacy between them, and that after *Linacer's* Death, he made great use of him, when under his frequent Indispositions. *Gonell* therein also mentioned, was, as I shall elsewhere shew, very early acquainted with *Erasmus* at *Cambridge*, probably one of the Cardinal's Domestick Chap-

a Nam quæ dos, aut quod officium meum sic inflammavit *Tho. Lovellii* juris Pontificis Doctoris in me studium? Aut quæ res eruditissimi viri *Roberti Tonesii* tam non vulgarem benvolentiam conciliavit —

b *Eras. Ep. Tonesio* Consiliario

Card. Ebor. S. D. Unde *Francisci Philips* summæ spei juvenis, tam singularis erga me favor? Quid autem commemorem non novum quidem illum, sed hoc spectationem amicum *Franciscum Medicum*.

lains. He also mentions *John Clement*,^a who had been Tutor to *Sr. Tho. More's* Children, especially to his Daughter *Margaret*, and being by him recommended to the Cardinal, after some stay in his Family, he was constituted by the said Cardinal in 1519 *Rhetorick* and *Greek Professor*, in the University of *Oxford* in both which Offices he performed with great applause; we find him in *Corp. Cbr. Coll.* in the Reign of *Edward VIth*. He was one also of the College of Physicians in *London*, but left *England* for the sake of Religion: returning in *Queen Mary's* Reign, he practised in his Faculty in *Essex* near *London*: but upon the coming of *Queen Elizabeth* to the Crown, he returned back again over the Seas, and settled at *Mechlin*, where he practiced several years, and dying there *July 1, 1572.* was buried near to the Tabernacle in *St. Rumbold's* Church near his Wife *Margeret*, on whose Marriage with him, *Jo. Leland* has bestowed a Copy of Verses. See *Mr. Wood's Ath. Oxon.*

Before *Erasmus* left *England*, he laid the Plan of his useful Tract *de conscribendis Epi-*

a Quid Doctorem incomparabilem *Samsonem*, cujus ingenio nec optari quicquam potest purius aut amicius? Quid *Gonellum* illum non amicum, sed prorsus animæ dimidium meæ? Quid *Clementem*, cui *Morus* amoris in me sui scintillas aliquot afflavit? Quid *Ricardum Paceum* qui mihi plane *Pyladem* quondam, non tam pol-

licetur, quam præstat? Quid *Cuthbertum Tonstallum*, cum quovis priscorum conferendum, quorum non ita multa paria celebravit antiquitas! O me divitem! O domum illam augustam! O vere splendidum Cardinalem qui tales viros habet in Consiliis, cujus mensa talibus luminibus cingitur —

foliis

stolis, for the Service, and at the Suggestion of his noble Pupil the Lord *William Montjoy*, who had complain'd that there were no good Rules, or Examples of that kind, to which he cou'd conform himself. *Erasmus* took the hint very kindly, and making his just Reflections, upon the emptiness of *Franciscus Niger*, and *Marius Phalelphus*, whose Books upon that Argument were read in the common Schools, he seems resolv'd at his first leisure, to give a New Essay of that kind: and accordingly upon his first return to *Paris* he fell upon it, and finished it within twenty Days;^b tho' afterwards he was so sensible that he had done it in too great a hurry,^c that when there was a New Edition of it almost thirty years after in *England*, he was asham'd to own it, till he had revis'd and prepar'd it for a better Impression, especially too since the Printers were so Impudent to publish this Work, or rather his Title to one that was not his, and which he utterly disowned, and complained of in very severe terms. It was publish'd at *Basil* in 1545:

a Adnotaram quædam *Anglo* cuidam, de *ratione scribendarum Epistolarum*, sed non in hoc, ut ederentur. Eo defuncto, quum viderem opus, ut erat mutilum ac mendosum, editum in *Anglia*, coactus sum paucos dies in ejusmodi nugis perdere, quas plane cupiebam abolitas, si qua fieri potuisset. *Cat. Lucubratorum* dat *Basil* 111. Cal. Fbr. MDXXIII.

b—Lectioi simul & compositioni non plus temporis tribu-

tum est, quam dies viginti &c. *Eras. Ep. Dat. Basilee 8 Cal. Jun. 1522.*

c Ecce de repente apud *Britannos* exortus est alter *Holonius*, [a plagiarist Bookseller at *Liege* who had first printed the *Colloquies* of *Erasmus* without his consent] qui librum de componendis *Epistolis* excudit, quem annis abhinc ferme triginta *Lutetia* scribere ceperam. *Erasmi Epist. Bernaldo Bas. 1522.*

D

with

with other Tracts of the like Subject, wrote by *Jos. Lud. Vives*, *Conradus Celtes* and *Christoph. Hegendorph*; with an Epistle of *Erasmus*, to *Beraldus*, stating the Matters of Fact; this needed not to have been here mention'd, but to ground the Observation that will hereafter arise, that almost all the first Works of *Erasmus* were owing to the like suggestion, advice and encouragement of *English* Patrons; he was so wise as to know where he cou'd expect the greatest Plenty of Mecænas's.

In that Essay of the way of writing Epistles, *Erasmus* had put in two sorts of Declamations, one in the praise, the other in dispraise of Matrimony, and asking his young Pupil L^d. *Montjoy* how he lik'd that of the first sort. 'Oh Sir, says he I like it so well, that 'you have made me resolve to marry quickly. 'Ay! but says *Erasmus*, you have read only 'one side, stay and read the other, no! replies 'L^d. *Montjoy*, that one side pleases me; take you 'the other. And accordingly he married in a very short time after, *Dorothy* Daughter of *Henry Keble* Knight, Mayor of *London*, an Inhabitant of *St. Mary Aldermary* Parish, and a very Munificent Benefactor to that Church.

a Lusinus olim laudem ac vituperationem Matrimonii quæ nunc est pars libelli de ratione conscribendi Epistolas. Id fecimus ingratiam clarissimi *Gulhelmi Montjoii* quem tum in Rhetoricis instituebamus. Hunc quum rogassem 'ecquid place-

'ret quod scripseram, ille festiviter, adeo placet, ut mihi plane 'persuaseris esse ducendam uxorem. Tum ego, suspende sententiam, donec, legeris diverſam 'partem. Istam, inquit, tibi habeo. 'mihi prior placet *Cat. Lucan.* præfix. operum Tum 1. Bas 1540.

Erasmus

Erasmus had propos'd a much shorter stay in *England*, because just before his coming, he had fully resolv'd to see *Italy* and *Rome*, and his Thoughts were much upon that Journey, but his Avocations in this Kingdom, were so agreeable to him, that he had spent here near two years before he return'd by way of *Dover*, to *Bulloigne*, loaded with Civilities, and with many generous Presents. But he had the misfortune at *Dover* to be stript of all his Money [*it seems twenty pounds*] by a Searcher or Custom-Officer upon the Beach, or Shore before he took ship; thought his was according to the Laws of the Land; yet none of his Friends giving him the least Caution as to this Point; and being a Stranger, he thought it very inhospitable: but it had no other effect upon him, but obliging him to turn Mendicant to recruit himself again. He gets therefore *Jac. Battus* to write to the Lord *Montjoy*, and other noble Friends, to raise a New-stock for him, and to give them an account of this misadventure, and how much like a Philosopher he bore it; accordingly his Friend writes to that same Nobleman; and says, that *Erasmus* had told him, he woud never repent of his going to *England*, though he lost his all at

a Ego cum ante quindecim annos redire in *Galliam* pararem, viginti libras in littore *Devariensi* perdidit, & nondum ingressus navem, naufragium feci, universas opes semel perdideram, & adeo non consternatus sum a-

nimo, ut alacrior, etiam & ardentior ad libros redirem: moxque inter paucissimos dies *Proverborum* opus edidi. *Erasmus Gonello* suo inter Epistolas Edit. *Bas.* fol. ult.

coming out of it : for the loss how great soever, had turn'd to his advantage ;* he had gain'd such Friends there, as he must value above all the Riches of *Cræsus*. Good God! how affectionately did he remember the humanity of Prior *Charnock*, how elegantly did he set forth, the Learning of *Colet*, and the Facetiousness of *More*, so that were I my self (saies *Battus*) at liberty I shou'd eagerly desire to go over and visit such excellent Persons. And you your self (most noble *Montjoy*) he so drew to the Life in every part of your worthy Character, that tho' I had before a great Affection for you. I must now love you no less than *Erasmus* himself does, who loves you no less than his own Eyes. Then comes the begging part of the Letter, with great Modesty and Expression, of the gratitude of *Erasmus*, for the great Pains and Expences, that noble Lord had been at for his sake. For which

a Ipse suam calamitatem in-
fracto & presenti animo tulit.
Nihil se pœnitere etiam dicebat,
quod *Angliam* petisset non pe-
risset illam pecuniam sine maxi-
mo quæstu, propterea quod ist-
hic ejusmodi esset amicos nactus,
quos vel *Cræsus* opibus antepo-
neret, duas noctes una pernocta-
vimus. Bone Deus! quanto ille
affectu Prioris *Richardi* Humanita-
tatem, *Coleti* eruditionem, *Mori*
suavitatem, Oratione facundissi-
ma, repræsentavit: ut si mihi li-
berum esset, cuperem & ipse tam
docta, tam candida pectora vise-
re. Te autem totum, optime
Montjoie ita a Capite, ut aiunt,
ad calcem usque depinxit, ut

quonquam antea tui amore vehe-
menter flagrarim, nunc in te
amando, nec *Erasmio* quidem ipsi
cedam, qui te tamen plus suis o-
culis amat. Tibi adeo nihil im-
putat, ut suam quoque vicem
apud me deploravit, qui ad tan-
tos tum sumptus, tum labores
sua causa fueris adactus. Pro
summa tua in *Erasmum* meum
tum humanitate tum benignitate
immensas gratias & habeo &
dum vivam habeo. Plus enim
me illi debere puto, si quis quid
de illo bene mereatur quam si in
meipsum conferat. Ex arce *Tor-*
nehenfi 1499 *Batti* Epist. G. *Mont-*
joie Baroni. Ed. *Baf.* p. 370. 1521.

he himself gives his most hearty Thanks, and implies that, whatever he please farther to bestow upon *Erasmus*, he shall take it more kindly than if given to himself.

Erasmus in another Letter to this his Friend *Battus*, suggests a farther uneasiness about this Misfortune; it is probable that Lord *Montjoy*, or some other great Friend of *Erasmus's*, had been soliciting at Court for him, that he might have his Money return'd to him, either out of the Exchequer, or some other way. Upon this Motion it was insinuated, that it did not appear how much he lost, nor in what manner, perhaps by the carelessness or collusion of his own Servant, or the like; this rebuke mortified *Erasmus* infinitely more, than the loss of his Money. He cou'd not bear the suspicion of any unfair dealing. He was angry almost with the King, and the whole Kingdom; for this I take to be the Sense of a Passage in another Letter otherwise obscure.* In the same year *Erasmus* again toucht upon the loss of his Money in *England*,^b but made it a comfort that it was none of his own fault, he had not rashly undertaken that Journey to *England*, nor had he indeliberately come way. Such fatal mischan-

a Evenit mihi quod vulgo solet, ut vulnus illud in *Anglia* acceptum, nunc demum dolere incipiat, posteaquam inveteravit: & hoc magis dolet quod cum indignissima sit conjunctum contumelia, nulla tamen a me talio referri potest. Quid enim ego

aut cum *Anglia* universa dimicem, aut cum Rege? nihil illa commeruit. Et in eum scribere, qui possit non solum proscribere, verum etiam occidere, dementiae extremae puto. *Eras. Basso Ed. Bas. pag. 498.*

b — At perit, inquit, res in

ces being not in our own Power to prevent &c.

But that which made it the greatest Trouble and Vexation to him, was that when he hop'd to have his Money restor'd, he was told it was seised according to Law and there was no redress for him. This might have provok'd him to have express'd his Resentment in some angry Paper. ^a But on the contrary he took the first Opportunity of shewing his Respect and Gratitude to the *English* Court, and Nation, by publishing immediately at *Paris* the first hasty Collection of his *Adagies*, to which he added the Panegyrick upon *England* [App. N^o. 7.] which he had lately presented to P.

Britannia: non tua quidem, sed nec mea rursus culpa, periit. Ego enim neque temere *Angliam* adii, neque inconsulte exitum sum molitus. Verum fatales casus nobis in manu non sunt. *Eras.* *Barto*—*Dat. Aureliæ* A^o. M. D. p. 370.

a—Pecunia quanquam exigua mihi tamen maxima, quum nihil superesset—Id factum est a præfecto (pene dixerim a prædone) littoris, regio nomine, quum mihi *Morus*, ac *Montjois* persuasissent nihil esse periculi nisi monetam. At ego nec *Britannicam* habebam, nec *Anglia* partam, aut acceptam. Verum in littore didici non fas esse ullam afferre pecuniam, ne ferream quidem, ultra precium sex *Angelatorum*. Tanti mihi constituit unicam legem *Britanicam* didicisse: ubi nudus redissem *Lutetiam*, non dubitabam, quin

multi expectarent futurum, ut quod solent literati, fortunam hinc ulciscerer calamo scribens aliquid in odium Regis, aut *Angliæ*: simulque verebar, ne *Gulielmus Montjois*, quoniam dederat occasionem perdendæ pecuniæ, subvereretur, ne verterem animum erga se meum. Ut igitur expectationem fallerem—vitiū est protinus aliquid edere. Quum nihil esset ad manum, tumultuaria paucorum dierum lectione congeffi sylvam aliquam *Adagiorum*. Hoc argumento declaravi, quam non refrixissem in Amicitia. Tum adjecto carmine cujus ante memini testificatus sum non essem infensus vel Regi, vel Regioni, ob pecuniam ereptam, nec male cessit hoc meum consilium *Erasmi Cat. Lucubr. suarum præfix.* Op. Tom. I.

Henry,

Henry, and dedicated the whole to his Friend the L^d. *Montjoy*, who had really been the Occasion of the loss of his Money, by not giving him a right Information of the Laws and Usage of the Realm: to say nothing of Sr. *Tho. More*, who had by this time an insight, into the Municipal Laws and Customs of the Nation, and shou'd not have suffered his Friend perfectly Ignorant in this Matter, to want Information.

After this Misfortune at *Dover*, he was again search'd upon landing at *Bulliogne*, and was pleas'd to think he had nothing then to loose; and as soon as he got to *Paris*, he was taken with a Fever that drain'd his whole Body, as well as his Purse, but before he arriv'd here, he went first to *Tournay*, and got a little Money of his Friend *James Battus*, and from thence to *Orleans*.

I know not how it comes to pass, that in *Erasmus's* Life, or rather a collection of his Epistles relating to it, printed at *Leiden* 1642. 12°. there is prefixt a very indifferent account of this his Misadventure. That instead of his embarking after his Misfortune, he came back to Court, and that K. *Henry* 8th (whereas it shou'd be *Henry* 7th) after he had made himself a little merry with him, upon this occa-

a — Placidissima navigatione *Gessonicum* appulimus. Huc de-
nuo portitor omnes crumenæ
angulos rimatur; ac *Douariensem*
portitorem devovet, qui sibi præ-
dam præripuerit. O scelestum
inquires littus! imo amicum &
salutare; nam nisi me nudum

Britannia remisisset actum de
nobis fuerat — *Luſetiam* de-
nique reversum febris æſtuantif-
ſima excepit, quæ loculos pariter
& Corpus exhaustit. *Erasmus de*
conſcribendis Epistolis Tom. I. O-
perum *Baf.* 1540. p. 327.

sion; recruited his Pocket, and dismiss him with a chearful Heart; and whereas his own account says this Misfortune happen'd to him at *Dover*, this other, that it was at *Gravefend*, and that he was going to *Holland*, when nothing is more plain, that he was then design'd for *France*; and altho' his loss, might afterwards have been made up to him, yet it was not upon his then repairing to the King; but (if at all) in some other manner.^a

I have been the longer upon this Misadventure of *Erasmus*, because it seems however he smothered, and concealed his concern, and would sometimes amongst his Friends, put a gloss and be merry upon it; yet it made a very lasting Impression upon him: and would often for many years after be uppermost in his Mind; for instance: in an Epistle to his Friend *Pace*, twenty years, speaking of his *Commentaries*; which he was afraid were lost, he tells him that they gave him as much concern, as his Misfortune at *Dover*, when he lost his all.^b I

^a *Lepida de Erasmi & Rege Angliæ Hen. VIII. narratio* — Ubi ad Viculum *Gravesintam* venisset—ab ordinariis regiis inspectoribus in illum ex officio inquisitum est. Non tantum enim naves illi, sed & personas singulas, cujuscunque vel sexus vel ordinis fuerint, tanta cura perquirunt, & membratim etiam omnia perscrutentur, si quid pecunie latentis penis eos inveniant: ubi plusquam quod viatico sufficiat repertum est, superfluum

Fisco regio adjudicant, tantum solummodo relinquentes, quantum ad iter cuivis institutum commodè absolvendum satis esse videtur. Quare bonus ille noster. *Erasmus* eo ubi venisset, loci & moris ignarus, in eisdem inquisitores incidit qui *Anglicos* L. aureos repositos Fisco regio addicunt, moneta reliqua, quam pro viatico secum habebat, ipsi relicta. Vid. *Melch. Adamj Vitam Eras.* p. 90.

^b De nostris *Commentariis* think

think it will not be called a Digression to explain what these Commentaries were that *Erasmus* hints at to *Pace*: which gave him so much concern, at the loss of them. It seems he had at *Rome*, left with that learned Man, two of his Books entituled *Antibarbari*. It so happened, that they were stole from him, and though great search was made for them, yet *Erasmus* cou'd never get them restored: but many years after his death at *Cambridge*, *R. Ascham* met with them, upon which he writes to *Jerom Froben*, Printer at *Basil*, to inform him, that he had found this Treasure; and wou'd if he desired them in order to print, send them over to him, but how it came to pass I know not, they never were publish'd, as I can find.

As soon as he was well fixt at *Paris* (as I before observed) he had drawn together a hasty Collection of Adagies or Proverbial Sayings of the Antients,^b which he published with the Panegyrick on *Britain*, and *K. Henry VII*, and

nihil audio, mi *Pace*, quæ res gravius excruciat animum meum, quam quum in litore *Dovariensi*, semel periret universa res pecuniaria. *Brugis* X Cal. Sept. 1521.

a — Significarem literis meis illos *D. Erasmi Antibarbarorum* libros diu desideratos, & olim *Roma* *Richardo Pace* surreptos, adhuc in *Anglia* reservari. Liber ad me proximo superiore anno adferrebat, ut eo utebar *Cambrigiæ* aliquot mensibus: integræque libri sunt, an *λαυρόπων* plane igno-

ro: egi cum illo, in cuius manus devenerunt, ut in lucem apparent, quod ille facile mihi concedebat—hanc rem tibi communicare consilium fuit. [Epist. *R. Aschami D. Hieronymo Frobenio Nobili Basiliensi Typographo*.]

b Proverbia seu Adagia. *Græc.* primum enim hujus argumenti gustum dedimus apud *Parisiæ-Lusetiæ* per Typographum *Johannem Philippum* natione *Germanum*, qui tum officinam habebat in vico *D. Marci* ad insignæ *Trinitatis*; menslem non expressit and

and his Royal Family, printed in *June* 1500 by *John Philips* a German Printer, who perhaps was among the first, who brought that Art to *Paris*. He dedicated these first Fruits of his Learning, to his English Pupil the L^d. *Mountjoy*; and again the next Edition very much enlarged, but this being a Work capable of continual Amendments and Additions he brought it at last to the Perfection of being the most learned Work, and the best Key to the Classick Authors, *Greek*, and *Latin*, of any in that Age, and as if he had devoted it, to the use of the *Mountjoy* Family he dedicated the last part of it, to the Noble Youth *Charles Blount*, Son of the said *William* Lord *Mountjoy*.

Soon after he spent a little time at *Paris*, he profess'd his intention to go into *Italy*,^c to spend some Months at *Bononia* in the Studies of Divinity and to take there a Doctor's Degree

Typographus, sed Epistola quam præmisit *Faustus Andrelinus*, habet ejusdem anni decimum quintum diem. *Junii Erasmi Epistola libro præfixa* Edit. 1540. inter Oper-
Tom. II.

a Olim *Lusitania* proverbiorum ceu Sylvulam quandam, pauculis sanediebus, nec id quidem accurate denique in summa Græcorum isopia voluminum, congesteram, ornatissime *Gulielme Montjoie*, videlicet ut tibi privatim commentarioli vice foret: quod animadvertissem te hoc genere peculiaris delectari, &c.

b Charissimo Juveni *Carolo Blount* D. *Erasmus* Ros. S. D.

Totius operis nuncupationem tibi proxima editione communicatam, Juvenis Ornatissime, Pater adeo non moleste tulit, ut majorem in modum gavissus sit, hoc ceu calcar additum ingenio tuo, licet ultro in musarum campis haudquaquam instrenue currenti. Hanc igitur operis accessionem adeo magnam, ut per se justivoluminis instar haberi possit, visum est proprie tuo dicare nomini, quo simul ut sic curras alacrius, & ille gaudeat impensius. Dat. apud *Friburgum Brisgoiæ* 1532.

c *Erasmus Arnoldo*.

—Decreveram in *Italiam* hoc

in that Faculty, to visit *Rome* in the following year of *Jubilee*, then to return into his own Countrey, and lead there a retir'd Life. But in all this project he was disappointed, and staid for the most part in *Flanders*, within the *English* Pale in *Picardy*: he was at *St. Omers* in 1501 where he wrote his *Enchiridion militis Christiani*. an excellent Manual of Piety and good Morals; which being inconsistent with the common Religion of the Church of *Rome*; it makes it plain that he began early to reprove and deride the *Romish* Follies and Superstitions, and seems to have a particular Eye to those he had observ'd in *England*; the praying to peculiar Saints for particular Blessings; *St. Christopher* for a safe journey, *St. Rock* against the Plague, *St. George* for Victory; *St. Apollonia* against the Tooth-ache &c.

The Plague being at *Paris* drove *Erasmus* sooner away than he design'd, and caused him to make a quite different Tour, for we find him in

anno concedere, & Bononia aliquot menses Theologiæ operam dare; atque illic Doctoris insignie accipere, deinde in Anno *Jubileo* Romam visere; quibus confectis ad meos redire atque isthuc vitam componere — Bene vale 1499. *Eras. Epist. Bas.* 121. p. 264.

a *Enchiridion militis Christiani* per *Erasum Rot.* apud *Divum Andomarum*, anno a *Christo* nato supra millesimum quingentissimo primo. *Joanni Germano* amico Aulico. — Sunt qui certos Divos certis quibusdam ceremo-

niis. Alius *Christopherum* singulis salutat diebus, sed non nisi conspecta ejus imagine, quo tandem spectarit? nempe huc quod sibi persuaserit sese eo die a male morte tutum fore. Alius *Rochum* quendam adoret, sed cur? quod illam credat pestem a corpore depellere. Alius *Barbara*, aut *Georgio* certas precatiunculas admurmurat, ne in manus hostium veniat, hic jejunit *Apollonia*, ne dolcant dentes, &c.

b *Erasmus Jacobo Tutori*.

— In *Hollandia* sesquimensum
Holland

Holland six Months of the intermediate time, between his leaving and returning to *England*; and it seems he had a great desire to step over from thence to *England*, upon the single Motive of spending one Month or two, in Theological Conferences with his Friend *Colet*, and he had gone over, but that he was afraid of the ill treatment he had before met with at *Dover*, for he seem'd much more to relish *England*, than his own Country even after this piece of ill luck, which (he saies) was the beginning of all his Misfortunes, and was attended with a chain of other Evils; so that he dates all his other Mischances, from the time of that unluckly Accident.* Besides nothing was so grievous to him as crossing the Seas; and although the Passage between *England*, *Holland*, or *France*, is but very short, yet he cou'd not but dread it; and needed to have no additional Trouble upon his Mind, beside that of a Voyage; we find^b him therefore in one of his Epistles, wishing there was but a Bridge over into *Eng-*

non sine maximo sumptu contrivimus—nonnunquam de repentina *Britannia* cogito, ut meo cum *Coleto* mensem unum aut alterum in Theologiz sacris verser: neque enim ignoro quantus ex ea re fructus mihi capi possit, sed terrent infandi scopuli adhuc ad quos olim naufragium feci &c. *Eras. Epist. Ed. 1521. pag. 387.*

a — Quod in *Britannico* littore pecuniola mea, studiorum meorum alimonia, naufragium fecit:

a quo quidem die ut memini perpetuam malorum catenam, trahentibus invicem ansis, in hanc usque lucem porrexit: etenim simul atque nudum me *Britannica* charybdis orbi nostro revomuisse sæva tempestas atque ob eam iter longe durissimum deinde in jugulos nostros acutæ latronum sicæ exceperunt, tam febris pestis quæ tamen fugavit, tantum non afflavit. *Erasmi Epist. Anna Boersala. p. 501.*

b — Archiepiscopus *Cantuari-*
land,

land, that he might avoid the trouble of the Sea, and those Sea Monsters the Mariners; but particularly seems to speak more favourably of the Passage, from *Calais* than any other, as more than ordinary safe, because short and not noted to be very unfortunate to Passengers.^a We find him jesting with a Friend lately married, and who had been also a Sea Voyage, that he might account himself very happy, if he had got over the Waves of the Sea, and the State of Matrimony safe and well.^b

We shall find however after a short conflict with himself he took Courage, and ventur'd to Sea again, that he might have a full Enjoyment of his Friends in *England*, with whom since his departure he had kept a strict correspondence, and who had reason to think that all their Entreaties wou'd hardly ever persuade him hither again.

^a*Erasmus* had been some Months with his Lord *Mountjoy*, when things not answering his expectation, he thought himself oblig'd to make some excuse, to a Foreign Friend for his now coming into *England*; when he he had been so great a Sufferer by the lost of his Money, the

ensis mihi talis est ut commodiorem ne possim quidem optare. Hoc uno sat felix essem, si aut hic contigisset, aut Britanniam nobis pons aliquis jungeret. Eras. Epist. Paschasio Borfelio.

^a—Nec convenit ut admodum horreas fretum *Calitense*. — ut brevis trajectio, ita non admodum infamis Naufragiis. *Eras.*

Epist. 1298.

^b Si fluctus & matrimonium sunt tibi prospera, est quod vehementer gaudeam *Ibid.* 983.

^c *Erasmus* *Servatio* suo.

Longum sit exponere quo consilio in *Angliam* nos receperimus, præsertim quod & hic olim pecuniis exuri fuerimus, sed hoc velim credas me non sine gravi
the

the last time of his being here, however he commends the Lord *Mountjoy*, for his generous Entertainment of him, making mention of five or six Men of Excellent Learning, in the Greek and Latin, who were in *London*, dating his Letter from the Bishop's House in *London*, more probably the College at *Pauls*, or Deans Lodging.

Whilst *Erasmus* continued at *London*, or some Country Seat adjoining, he went on with his Friend Mr. *More*, in translating certain Dialogues of *Lucian* from the Greek,* and for a mutual Trial of Invention and Latine Style, they each of them feign'd a Declamation in Answer to *Lucian's pro Tyrannicidia*; *Erasmus* dedicates his part to an English Divine, Chaplain to the L^d. *Mountjoy*, with whom he had been several years acquainted while in that noble Family (*viz.*) Master *Richard Whitford*, dated from a Country-house probably of the Lord *Mountjoy*, on May Day 1506. telling him that having
 'been for some Years wholly taken up with the
 'Study of the Greek Tongue, he had now to
 'reconcile himself to the Latin, attempted a little
 'Essay in that Language, by the Advice or rather
 'impulse of Mr. *More*, a Man of that Elo-

bus caussis, ac prudentum viro-
 rum consilio *Britanniam* repetiisse
 —ago nunc menses aliquot apud
 Comitem meum *Montjoium*, qui
 me magno studio in *Angliam* re-
 vocavit, non sine consensu erudi-
 torum virorum, sunt enim *Lon-*
dini quinque aut sex in utraque

lingua exacte docti: quales opi-
 nor ne *Italia* quidem ipsa impræ-
 sentiarum habet Vale *Londini* ex
Ædibus Episcopalibus 1506.

a Cum annis jam aliquot to-
 tus *Græcicis* in literis latinis re-
 direm in gratiam *Latine* decla-
 mare cœpi, idque re impulso *The.*

'quence

‘quence, that he cou’d even perswade an Enemy
 ‘to do any thing; much more such a Friend as
 ‘*Erasmus*, that was so addicted to him, that he
 ‘must play the Mountebank, Dance upon the
 ‘Ropes, or do any thing that he shou’d bid him.
 ‘This Master of mine (says he) handles the same
 ‘Argument, and has given a full Answer, to e-
 ‘very the minutest Matter in *Lucian’s* Oration:
 ‘for indeed I think (unless my Friendship for
 ‘him deceives me very much) that Nature never
 ‘form’d a Wit more quick, ready, sagacious, a-
 ‘cure, and in a word more absolute in all Per-
 ‘fections. He has a Tongue equal to his Wit,
 ‘Manners and Behaviour, Pleasant and Obliging,
 ‘a great deal of Smartness, but yet on the Can-
 ‘did and Inoffensive side only, so as nothing is
 ‘wanting in him, to make the compleatest Ad-
 ‘vocate or Pleader in the present Age——pray
 ‘compare my Performance with Mr. *More*, and

More cujus (uti scis) tanta est
 facundia, ut nihil non possit per-
 suadere vel hosti, tanta autem
 hominem charitate complector,
 ut etiam si saltare me, restimque
 ductare jubet sim non gravatim
 obtemperaturus, tradet ille idem
 argumentum & ita tractat ut nul-
 lus sit omnino locus quem non
 excutiat, eruitque. Neque enim
 arbitror (nisi me vehemens in
 illum fallit amor) unquam natu-
 ram fluxisse ingenium hoc uno
 præsentius, promptius, oculatius,
 argutius, breviterque dotibus om-
 nigenis absolutius. Accedit lin-
 gua ingenio par, tum morum
 mira festivitas, salis plurimum,

sed candidi duntaxat, ut nihil in
 eo desideres quod ad absolutum
 pertineat patronum. Nostram
 declarationem ita leges ut eam
 me pauculis diebus luisse cogites.
 non scripsisse. Horter ut *Mori-*
cam conseras, itaque judices, num
 quid in stilo sit discriminis inter
 hos, quos tu ingenio, moribus,
 affectibus, studiis usque adeo si-
 miles esse dicere solebas, ut ne-
 gares ullos gemellos magis inter
 se similes reperire posse. Utrum-
 que certe ex æquo charus. Vale
 meum delictum *Richardo* festivi-
 sime, ruri ad Calendas *Maius*.
 MDVI.

then.

• then judge whether there is any great difference
 • of Stile between us two, whom you us'd to
 • think as like one another in Wit, Manners, In-
 • clination and Studies, as if we had been born
 • Twins: farewell from the Country, *May Day*,
 1506.

This Friend of *Erasmus* Mr. *Whitford* (as Mr. *Wood* says) was bred at *Oxford*, and was first Chaplain to Bishop *Fox*, about the latter end of *Hen. VII.* but affecting a retired Life, and laying aside the Thoughts of Preferment, he entred himself a Monk of the Order of St. *Brigit*, in the Monastery call'd *Sion* near to *Brentford* in *Middlesex*. And there living till the dissolution of Religious Houses, he was turn'd out to seek his Fortune, but being accounted a very pious, and learned Man. Lord *William Mountjoy* entertain'd him, and made him known to *Erasmus*, by whom he was much valu'd, as we may see by the Epistles he wrote to him, he left behind him many Pious Tracts which shew his bent was toward Religion, and that he was a very strict *Roman-Catholick*, the Names of which you have set down by Mr. *Wood*, in the most of which he styles himself *the wretch of Sion*. *Erasmus* began first to be acquainted with him in *Paris*, and wrote an Epistle to him while in *England*, wherein he seems to acknowledge him as a most intimate Friend, and a very pleasant Companion. But Mr. *Wood*, I think is much mistaken by making him to be an *Oxford* Man, since it plainly appears, by a Licence granted

granted him by the Master and Fellows of *Queens College* in *Cambridge*, while a Fellow of that College, where the reason given for his Absence was, that he might attend upon Lord *Mountjoy* in Foreign Parts.^b

But to relieve the Reader I can't forbear mentioning a pretty Incident about this time, which *Erasmus* tells to very good Advantage. While he was in *London*, K. *Henry VII.* had been for some time in a declining State of Health: this had encouraged a saucy Astrologer^c to foretel his Death, and that it shou'd happen before the year expired The Wise King had

a *Licentia Domini Wishford.*

Sciunt presentes & futuri, quod nos Magister *Thomas Wylkinson* Præfident Collegii *Reginalis Cantebrieg*: & omnes consocii ejusdem viz. Magister *Johannes Sargeant* Vice-Præfident, & *M. Werke*, *M. Berwyck*, *M. Yrelonde*, *M. Hooton*, *M. Fennyn*, *M. Yoman*, *M. Fawne*, *M. Colyns*, *D. Kyng*, *D. Church*, *D. Colyngwode* licentiavimus Dominum *Richardum Whyssorde* socium dicti Collegii, & cum eo dispensamus pro termino quinque annorum, ut possit attendere super Domino de *Ly Mounisjoy* in partibus transmarinis, causa studii, adeo ut hoc non obstante, tam per totum tempus dictorum quinque annorum, quam in fine eorundem libere gaudere possit omni privilegio societatis dicti Collegii. Provisio semper quod si contingat dict. Dominum de *Mounisjoy* infra predict. tempus in *Angliam* re-

dire, vel ibidem mori, dictus Dominus *Richardus Whyssorde* ad dictum Collegium veniat quam citò commodè poterit, & hoc sub pæna amissionis suæ in dicto Collegio Societatis. In cujus rei testimonium, prædictus *M. Johannes Sargeant* Vice-præfident præfati Collegii, vice & autoritate Magistri *Tho. Wylkinson* Presidentis, una cum majori parte dictorum Sociorum sua nomina hiis Literis præsentibus, propriis manibus subscripserunt vicesimo tertio die mensis *Martii* Anno Domini millesimo, quadringentesimo, nonagesimo, septimo. *Registr. Coll. Regim.*

b *Ric. Witford* admissus Socius *Coll. Regim.* circa annum 1495. Presidente *Thoma Wylkinson*. *Registr. Coll. Regim.*

c Simili morbo laborant. qui gaudent mala futura prædicere, quo vates & Astrologi videantur. Hi sæpenumero malunt vitam
E had

had more mind to expose then punish him. So he sent for the Man and talked friendly with him, seeming not to know any thing of his Insolent Prophecy. The King gravely ask'd him, whether any future Events could be foretold by the Stars; yes Sir (says the Man) without all doubt. Well! have you any skill in the Art of foretelling, the Man affirm'd that he had very good skill: come then says the King, tell me where you are to be in the *Christmas* Holy-days that are now coming, the Man faltered at first, and then plainly confess he could not tell where. Oh! says the King, I am a better Astrologer then you. I can tell where you will be, in the Tower of *London*, and accordingly commanded him to be committed a Prisoner thither, and when he had lain there, till his Spirit of Divination was a little cooled, the King ordered him to be dismiss for a Silly Fellow. **Erasmus* tell us also of an *Italian* Astrolo-

perdere, quam divinationem. Quanquam *Anglorum* Rex *Henricus* ejus nominis septimus maluit hujusmodi divinatorem deridere quam tollere. Is ex astris predixerat Regem eo anno periturum, res est ad Regem delata, accersivit hominem verbis honorificis dissimulans quod resciverat. Rex inter cætera percontatur hominem num ex astris certa prædici possent: aiebat: num ipse esset ejus artis peritus: annuebat, sperans se tanto pluris habitum iri à rege: tum Rex, dic igitur mihi ubi tu futurus his feriis natalitiis: (inhababat enim natalis Domini)

hærebat. Quum urgente rege negaret se posse certum prædicere. Ergo inquit Rex, ego sum artis peritior quam tu, nam scio te futurum in *Turri*, sic enim vocant locum munitum *Londino* imminentem, in quo servantur quos volunt esse in tuto; simulque monuit ut duceretur illic: ubi satis refrixerat divinandi calor, cum risu dimissus est. *Lingua per Des. Erasmus* MDXXV. 8vo p. 33.

a Novi quendam Astrologum *Italum* in *Anglia* qui sic exorsus est suam ad Regem præfationem. Se duos habere Deos unum cæle-

ger in *England*, who dedicated a Book to King *Henry*, and began with telling his Majesty in a strain of the grossest Blasphemy, that he had two Deities or Supreme Beings, one in Heaven (meaning God) the other upon Earth meaning his Majesty.

We have several other pleasant Stories, that *Erasmus* tells upon his own Knowledge in *England*, I will only add one more which happened about this time. While I was among the *English* (saies he) there was an odd Accident* that fell out in the House where I lodged in *London*, there was a Thief got in from the Top of the House, to hunt for some Booty, tho' he lost his Game and caught nothing: for the Noise soon raised the Family, and the People of the Streets came about the Door. The Fellow took the advantage of slipping in among the Croud, and seemed one of the forwardest to search for the Thief, when they cou'd find no Body, the Company was going of; and the Fellow who had not been able to get out of the Window, fairly

stem; alterum terrestrem. *Erasmus* in *Ovidium* de nuce.

a Quod dicam accidit apud *Anglos Londini* in ædibus quibus tum agebam. Fur quidam per tegulas irrepserat in ædes venandi gratia. Nec successit venatus, prodidit hominem strepitus, ortus est tumultus, etiam vicinis concurrentibus. Ille videns tumultum, miscuit se turbæ velut unus e numero vestigantium furem: atque ita fefellit. Quum putarent furem elapsum, desitum est

quærere. Fur quoniam frustra tentaverat elabi per fenestras vicin's arcentibus decrevit exire per ostium, credens futurum ut illic falleret quemadmodum fefellerat in venatu, & fefellisset nisi tam parum contineatē habuisset linguam, quam habebat manus parum abstinētes. Offendit pro foribus complures de fure confabulantes. Et hic male precatus est turi cujus gratia perdidisset pileum; exciderat autem fugitanti pileum, quod exceptum

went out at the Doors among the rest, and might have easily escap'd, if he could have commanded his Tongue any better than he did his Hands. But he stood a while about the Door, and hearing several talk about the House breaking, he put in and curst the Rogue for making him loose his Cap in the Croud, for in haste to get out he had let fall his Cap, which one of the Company took up, and thought it might be a token for finding out the Thief. So that hearing a Fellow complain he had lost his Cap; they seised him, he confest the Fact, and was hanged. *Erasmus* brings in this as a good Instance, of the necessity of governing our Tongue, for a great many would be thought Innocent and Wise, if they did not by their own talk betray their Wickedness or their Folly.

Having staid a sufficient time at *Cambridge*, he return'd to *London*, and enjoy'd the Conversation of the Men of Letters there, especially of *Mr. More*, who was settled at *Lincoln's-Inn*, and having fix'd a Correspondence with his few Learned Acquaintance at *Oxford*, he prepar'd to return back again to *Paris*.

'For the Honour of the *English* Court it must not be forgot, that while *Erasmus* was at the Country Seat of his noble Lord *Mountjoy*,

est in hoc ut ejus indicio fur possit aliquando deprehendi; ex ea voce nata est suspicio. Captus est: confessus est: & pependit.

Lingua per *Des. Erasmus* in *Op. Tom. VI. p. 529.*

a Pertraxerat me *Tho. Morus*, qui tum me in prædio *Montjoii* agentem inviserat ut animi causa in proximum vicum exspatiaremur. Nam illic educabantur omnes liberi Regii uno *Arturo* in

in or near to *Greenwich* in *Kent*, his Friend *Mr. Thomas More* then a Student at *Lincolns-Inn*, came to pay him a visit, and for Diversion carried him to the next Town (I suppose *Eltham*) the Nursery of the Royal Family; for there it seems were educated together all the King's Children, except the eldest Prince *Arthur*. When they came into the great Hall, they saw the whole Train of the young Princes. In the middle stood Prince *Henry* then nine years of Age; foreshewing the Signs and Tokens of Majesty, a greatness of Mind supported by a singular Humanity. On the Right-hand was the Lady *Margaret* about eleven years old, afterwards married to *James* King of *Scotland*, the Lady *Mary* four years old was playing on his left hand. And *Edmund* an Infant was carried in Arms. *More* with his Companion *Arnold* saluted Prince *Henry*, and put some Papers into his Hands. *Erasmus* expecting nothing of that nature, had nothing ready at that

excepto, qui tum erat natu maximus: ubi ventum est in aulam convenit tota pompa non solum domus illius sed etiam *Montjoica*. Stabat in medio *Henricus* annos natus novem, jam tum indolem quendam Regiam præ se ferens, hoc est animi celsitudinem, cum singulari quadam humanitate conjunctam, a dextris erat *Margareta* undecim ferme annos nata, quæ post nupsit *Jacobo Scotorum* Regi. A Sinistris *Maria* lusitans, annos nata quatuor, nam *Edmundus* adhuc infans invulnis gestabatur. *Morus* cum *Arnoldo* sodali salutato puero *Henrico* quo rege

nunc floret *Britannia*, nescio quid scriptorum obtulit. Ego quoniam hujusmodi nihil expectabam, nihil habens quod exhiberem, pollicitus sum aliquo pacto meum erga ipsum studium aliquando declaraturum. Interim subirascebar *Mors* quod non præmonuisset, & eo magis quod puer Epistolio inter prandendum ad me misso meum calamum provocaret. Abii Domum ac vel invitis Musis cum quibus jam longum fuerat divortium, carmen intra triduum absolvi, sic & ultus dolorem meum, & pudorem sarsi; Carmen erat heroico Hexametro

time to present the Prince, but promised he would take some other Opportunity, to shew his Respect and Duty to him, in the meanwhile he was almost angry with Mr. *More*, that he had not given him some Notice beforehand, being the more ashamed he was unprovided, because the young Prince at Dinner time sent him a short Epistle, as a sort of Challenge, for writing back somewhat to him. *Erasmus* went home to Lord *Montjoy's* House, and tho' he had not been a long time conversant with the Muses, yet in three Days he drew up an Elegant Ode in Latin Verse, Hexameters and Iambicks, intermixt in praise of King *Henry VII.*, his Royal Issue, and his whole Kingdom of *England*.--Wherein (after a true and Excellent Description of the Natural Commodities of the Country) he gives a just and noble Character of the King, as the Miracle of his Age, a Conqueror in War, but a Lover of Peace, indulgent to others, severe to himself. Not taking the same Liberty that he allowed his People, and thought the Glory of Reigning to be in the Affection of his Subjects. Beloved of all that were good, and feared by none but the lawless and wicked, as dear to his Country as the *Decii* to *Rome*, or *Codrus* to *Greece*, when Victims to the publick good, &c. Then he descends to the immediate Branches of the Royal Family, the

& Iambico Trimetro mixtum de Laudibus *Henrici* Regis septimi & illius liberorum nec non ipsius *Britannia*. *Catalogus Operum*

Lucub. D. Erasmi ab ipso conscriptus III. *Cal. Feb. 1524.* præfixus operum Tom. primo Edit. *Bas.* 1546. Vide Append. N^o. VII.

three

three Sons and two Daughters of the King. He dwells more especially upon Prince *Arthur* then Heir apparent of the Crown, and Prince *Henry* who lived to enjoy it. *Dedicating the Ode to the latter, he recommends the present of a Poetical Essay to a young Prince, beyond the ordinary Gifts of Gold and Jewels, because the one cou'd only enrich while the other made immortal &c. then illustrating the Instance of *Alexander's* generosity to the Poet *Cherylus*, and of the acceptance of a Cup of cold Water by *Artaxerxes*, and concluding that if his Highness would vouchsafe to accept of such a Trifle at present, he hoped to offer somewhat more considerable hereafter: when his Princely Virtues advancing with his years, would afford a more ample field of Poetry: to which saies he, I should incite your Highness, but that your own natural Genius does already prompt you to it, and you have for a Guide and Preceptor M. *Skelton*, that singular Light and Ornament of Literature in *Britain*, who

a Illustrissimo puero Duci *Henrico* Des. *Erasmus Rott.*

Meminisse, debes, *Henrico* Dux Illustrissime, eos qui te gemmis, aurove honorant, dare primum aliena, quippe fortunæ muneris, præterea caduca, deinde qualia quam plurimi mortales possint elargiri, postremo quæ tibi ipsi domi abundant, quæque donare aliis quam accipere magno Principi longe sit; pulchrius. At qui Carmen suo ingenio, suis vigiliis elucubratum nomini tuo dicat:

is mihi non paulo præstantiora videtur offerre: utpote qui non aliena sed propria elargiatur, nec paucis annis intermoritura: sed quæ gloriam etiam tuam immortalem queant efficere tum ea quæ perquam pauci possint donare (neque enim pecuniosorum & bonorum poetarum par copia) denique quæ non minus fit regibus pulchrum accipere, quam remunerari. Et opibus quidem nemo non Regum abundarit, nominis immortalitatem non ita

is able not only to promote, but to consummate your Princely Studies. Farewel Illustrious Prince. Be the Patron of good Letters, adorn them with your Example, protect them by your Authority, and improve them by your Bounty.

Thus began the Literary Correspondence between this young Prince *Henry*, then Duke of *Tork*, and soon after Prince of *Wales*, and the great Master of *Europe*, *Erasmus*. It is pity that we have lost the short Epistle, that Prince *Henry* wrote to *Erasmus*, in the time of his dining at Court, which no doubt gave a pretty Specimen of his early Parts, and excellent Education. The very first Essays of young Princes should be carefully preserved, as the truest Images of their Infant Souls, in Bud and Blossom, the most natural Beauty, so far exceeding any Picture of their Faces, not only as less fading, but as more useful and instructive, and especially as they may help to keep them from degenerating into any meaner Appearance, and to excite them to make continually a greater and a better Figure, as they grow in years, and Experience of the World; some in-

multi sunt assequuti, quam quidem illi pulcherrimis facinoribus emereri possunt & soli vates euditis carminibus præstare &c. Et hæc quidem interea tanquam ludicra munuscula tuæ pueritiæ dicavimus, uberiora largituri, ubi tua virtus una cum ætate accrescens uberiolem carminum materiam suppeditabit. Ad quod equidem te adhortaser, nisi & ipse jamdudum sponte tua

velis remisque (ut aiunt) eo teneres & domi haberes *Skeltorum* unum *Britannicarum* literarum lumen ac decus qui tua studia possit, non solum accendere sed etiam consummare. Bene vale, & bonas literas splendore tuo illustra, autoritate tuere, liberalitate fove. Epigram. *Des. Erasmi Rot. Bas. 1518. 4to 88. Erasmi Op. Bas. 1540. 1018.*

deed

deed have thought it no justice, to publish the *Juvenile Performances* of some of the distinguish'd Wits and Scholars of the latter Age, (*viz. Cowley Barrow &c.*) Because many a grave old Reader, will not make allowance for the Child speaking as a Child: but however there is good use and Service in them, as they may excite the Emulation of the like forward Boys, and even make some Men ashamed to see themselves so far out done by them.

It is certain *Erasmus* made good his Promise, of Dedicating some greater Work, to this hopeful young Prince, when he should grow up to riper Age and Glory: For after his coming to the Crown, he inscribed to his Majesty, a very wise Discourse translated from the *Greek* of *Plutarch*.^a *How to distinguish a Friend, from a Flatterer*, and afterwards his *Paraphrase upon the Gospel of St. Luke*.^b Concerning which I may occasionally speak in another place.

While *Erasmus* was at *Hamme* Castle near *Calais*, just before he came to *England*, he sent a Translation of *Lucian's* Dialogue called *Somnium sive Gallus*, to that eminent Scholar and Statesman *Dr. Christopher Ursewick*.^c He mentions therein, his great Obligations

^a Ex *Plutarcho* vertimus libellum, cui titulus. Quomodo sit dignoscendus adulator ab amico. Eum dicavimus *Henrico Britannia* Regi ejus nominis Octavo. *Des. Erasmi* Epistola præfixa Operum Tom. I. *Basilea*.

^b *Erasmi* Rot. Præfatio ad Hen-

ricum *Anglia* Regem, dat. *Basilea* decimo Cal. Septemb. 1523. præfixa Paraphrasi in Evangelium *Luca*.

^c Ornatissimo viro *D. Christ. Ursewico* *Des. Erasmi* Rot. S. D. Equidem hac mente semper fui ornatissime idemque humanissi-

to him, shews how willing he was to be grateful, if it were more in his Power so to be; his only comfort is, that meaner Persons have been admitted to present a Flower, or any such trifle to Persons of the highest Condition, to whom it was more acceptable than a Present of greater value. That therefore lately entring into the Gardens of Greece, he had pick'd a Flower of Lucian, very beautiful as he thought, and had now sent it as a little token to him, not only as a grateful Novelty, but of a Colour, Smell and Taste agreeable to a Man of such distinguishing Sense. Then he gives him a Character of Lucian and his Writings, commends him for being a derider of the vulgar Philosophy, and the vulgar Religion; from whence he had the Name of Atheist, cast upon him by wick-

me Christophore ut a nullo prorsum vitio perinde abhorruerim atque ab ingratitude nec usquam istos hominis vocabulo dignos judicarem, qui alieni in se meriti tempore ullo possent oblivisci. Rursus eos existimaverim beatos quibus tantum facultatis fortunæ commoditas supeditasset, ut bene de se meritis possent parem remetiri gratiam: beatissimos autem quibus licuisset acceptum beneficium aliquo cum scœnore rependere. Proinde cum antehac sæpenumero mecum repeterem quantum in me nihil promeritum tuæ benignitatis contulisset—illud denique mihi in mentem venit ut saltem istos quosdam inurbanos

homines imitarer qui flosculo quodam insigni aut alio simili symbolo misso voluntatis propensionem, promptique animi studium testificari solent: præsertim si tennes erga eos quibus neque res neque animus sit alienorum egens munerum. Ergo Græcica ingredienti *μυρία* (nam musarum horti vel mediis vernant brumis) statim inter multos varia adblandientes gratia hic *Luciani* flosculus præter cæteros arrisit. Eum non ungue sed calamo decerptum ad te mitto non solum novitate gratum, colore varium, specie venustum. Nec odore modo fragrantem, verum etiam succo præsentaneo salubrem, & efficacem &c. Quem uti legas at-

ed and superstitious Men, &c. He desires Dr Ursewick to read over this Dialogue with some attention, if his publick Business wou'd give him time, for he wou'd here find things tho' seemingly ludicrous, told in such a pleasant way, as nothing could more effectually divert him, and yet with so much Morality and Wisdom intermixt, as it exceeded the common Disputations of the Schools, where there was only a dull wrangling for nothing. Farewel, saies he, my best and kindest Friend, set down Erasmus among the Number of your humble Servants, inferior to none of them, in Affection, Respect, and Duty. From the Castle of Hamme 1503.

This Patron of *Erasmus* Master *Christopher Ursewyke*, is said by *Mr. Wood* to have been Recorder of *London*, in part of the Reign of *Edward IV.* in the time of *Richard III.* and in part of *Hen. VII.* to which last King being Chaplain, and afterwards Almoner, he was by him employed in several Embassies especially to *Charles VIII.* King of *France*,

Mr. Speed has many more particulars of him, that in the Reign of *Rich. III.* when a private agreement was made, that *Henry* then Earl of

tentius te majorem in modum rogo, si quando tibi per tua licebat negotia frontem exporrigere — Audies enim *Gallum* cum hero futuro confabulantem magis ridicule quam ullus possit *μαλωτε-ποιες*, sed rursus sapientius quam Theologorum ac Philosopharum vulgus nonnunquam in scholis

magno supercilio magnis de nugis disputat. Vale optime atque humanissime *Christophore & Erasmi* inter tuos ascribito clientulos amore, studio, officio celsurum nemini. Ex *Arce Hammenfi* anno 1503. *Luciani* Dialogi Latine octavo. Fol. inter Opera *Erasmi* Tom. II. p. 208.

Rich-

Richmond, should marry *Eliz.* eldest Daughter of *Ed. IV.* and to prepare his way to the Throne. — The Countess of *Richmond*, sent one *Christoph. Ursewicke* a Priest into *Britain*, to the Earl of *Richmond* her Son, to declare unto him all the Agreements, made between her and the Queen: and withal to shew him that the Duke of *Buckingham*, was one of the first Projectors of this enterprize^a — Soon after while the Earl of *Richmond* [*Hen. VII.*] then in *Britain*, was likely to be betrayed, into the Hands of King *Richard*, by *Peter Landose* Treasurer of the Duke of *Britain*, whilst Messengers posted between *Peter* and *Richard*, *John* [*Morton*] Bishop of *Ely*, being then in *Flanders*, was certified by *Christopher Ursewick* of all the Circumstances of this purpose; whereupon the Bishop with all possible hast, sent the same Intelligence the same Day, and by the same Man, unto Earl *Henry* in *Britain*, willing him to shift himself and followers into *France*, who forthwith sent *Ursewick* unto King *Charles*, to have his Licence to come into his Dominions^b — And upon the Accession of Earl *Henry* to the *English* Throne, when in 1487. the Dukedom of *Britaine* was falling to the Crown of *France*, and *Charles* the *French* King was undertaking a War for that purpose (which he soon after effected by marrying the Daughter

^a *Speeds Hist. of Great Britain* sub *Henr. VII.* p. 925. ^b *Ib.* 928. ^c *Ib.* 951. ^d *Ib.* 954.

and Heir of the Duke of *Britain*) King *Henry* of *England* offered himself, a Mediator between the *French* and *Britains*——And sends his Chaplain Master *Christopher Ursewick*, a Man whom he very often employed—— And when to break that Union of *France* and *Britain* ^d, King *Henry* had agreed to join his Forces with *Maximilian* the Emperor against the *French*; the Emperor delayed and was unprovided — King *Henry* with good Cause was not a little troubled at these News, secretly signified by his trusty Almoner, Mr. *Christopher Ursewick* and Sr. *Richard Risley* Knight, his Ambassadors to *Maximilian* — by which it is plain, that Master *Ursewick*, had been active and faithful in the service of King *Henry*, in promoting his happy Succession, and the way to it by a Match, to unite the two Houses of *Tork* and *Lancaster*: that he was a great means of saving his Liberty, and his very Life, from the *French* Plots against him: that he was employed by the King in Embassies, upon Matters of the greatest Difficulties, and highest Importance, wherein his Dexterity and Success were so great, that he might have attained under so just and wise a Prince, the highest Dignities in the Church, and (what then went together) any profitable Office in the State.

a He (Hen. VII.) sent therefore to the French King *Christopher Ursewick*, his Chaplain, a Person by him much trusted and employed, choosing him the rather because he was a Church man, as best sorting with an Ambassie of Pacification —— Lord Bacon's Hist. Hen. VII. p. 47.

But

But refusing the Bishoprick of *Norwich* in 1499. after so many Merits he chose for his reward, a retired Country Life near to the City, but out of the noise and hurry of it: (or in the words of Mr. *Wood*) after he in the chief part of his Life-time had refused great Honours, and so consequently Riches, he retired to *Hackney* near *London*, where in a contented Condition he spent several years in a Religious and close Retirement even to his Death, which happening in a good Old Age, on the 24th of *Octob.* 1521. he was buried on the North-side of the Chancel in the Church there, 'where is a Monument of White Free-Stone remaining over his Grave: He is said to be the Founder of a School with a House in the Church-yard in *Hackney*, on which towards the Street is this Inscription: *Exstructa fuit hæc Domus. A. D. 1519. Christophoro Ursewick Rectore*: And in another Place, *Memorare novissima. Stows's Survey, Edit. Stryp.* p. 172. It is remarkable that tho' he declined being a Bishop, yet his Name and Character were so considerable, that some Writers have made him a Cardinal, confounding him with Dr. *Christopher Bainbridge*, Arch-Bishop of *York* and Cardinal of *Rome*.

a Epitaphium in medio Presbyterii Ecclesiæ de *Hackney*.

CHRISTOPHERUS URSEWICUS Regis Hen. VII. Eleemosynarius, vir sua ætate clarus, ad externos Reges undecies pro patria legatus. Dec. Ebor. Archd. *Richmond* Decanatum *Windefor* habitos vivens re-

liquit. Episc. *Normicensis* oblatum recusavit magnos honores tota vita sprexit: frugali vita contentus hic vivere, hic mori maluit, plenus annis obiit ab omnibus desideratus, funeris pompam etiam testamento vetuit, hic sepultus obiit anno MDXXI die 24 *Octobris*.

I have



Inscribed to the R.^t Rev.nd White
Lord Bishop of Peterborough.





I have been larger in my account of this Man, because he was so very extraordinary a Person, in his Age and Day.

*The Series of his Preferments may be better understood by taking them from the MSS. Registers now remaining: which may also serve to revive the Memory of one of the most considerable Men of that Age, for Piety and Learning, as well as one of *Erasmus's* first *English* Patrons, to whom as he had made his Court, at his return from *Oxford* in 1499; so thought he might presume upon the Dedication before mentioned in 1503. when only upon the confines of *England*: but as near as he was at that time; it is certain he went back to *Paris* designing then to make a visit into *Italy*, which he had dropt at his first coming hither. And in order to improve himself in the perfect Knowledge of the *Greek* Tongue; he proceeded in his attempt of trans-

a Magister *Christophorus Ursewick* Clericus Domini Regis Elemosynarius collatus est ab Episcopo *London* ad præbendam de *Chyefwicke* in Ecclesia S. *Pauli London* die xx Febr. 1486—Legum Doctor in Decanum *Ebor.* electus a D. Rege confirmatus est die Collatus ab Episcopo *Lincolniensi* ad præbendam de *North Kelsey* in dicta Ecclesia vac. per mortem magistri *Philippi Lipegens* die 31 Maii 1488. — Ad Rectoriam Ecclesiæ de *Bradwell* juxta mare *Lond.* Dioc. Instit. die 14. Nov. 1488. quam tamen resignavit 22 Maii 1488. — Ad Archidiaconatum *Huntendon* in Ec-

clesia *Linc.* per procuratorem admissus die 5 Martii 1495. — ante diem 5 Jan. 1496. Archidiaconus *Surrei* 24 Apr. 1501. Collatus ab Episcopo *Linc.* ad præbendam de *Milton* Ecclesia in Ecc. Cath. *Linc.* die 14. Jun. 1501. admissus ad Ecclesiam de *Hackney* prope *Lond.* anno 1502. 5 Nov. Reverendus Pater *Lond.* Episc. approbavit negotium permutationis inter ven. viros M. *Chr. Ursewicke* Canonicum Ecclesiæ Colleg. St. *Jch. Beverlaci* ac præbendar. præbendæ ad altare S. *Martini* in eadem & mag. *Joh. Foster* Rectorem Ecclesiæ Paroch. de *Hackney.* Reg. *Lond.*

lating

lating the Dialogues of *Lucian* into *Latin*, and having finished that entituled *Alexander*, or *Pseudomantis*: he inscribed it to *Renatus* Bishop of *Chartres* from *Paris* 1505. taking his leave of him till his return out of *Italy*:^a But he was once more diverted from crossing the *Alps*, and chose rather to comply with his Friends in *England*, who had with great importunity solicited his coming hither; upon which he paid them here another well accepted visit toward the end of the year 1505.

And that he might prepare his way the better, we find him addressing himself to Dr. *Thomas Ruthall* Secretary to King *Henry VII.* whom he knew to be a Man of Letters, and of good Interest at Court: he therefore inscribed to him^b a translation of one of the Dialogues of *Lucian* called *Timon*, or *Misanthropus*; in a concise ingenious Epistle dated from *London* in 1504 (it should be 1506.) 'desiring him to excuse his Freedom, and to do him the Honour of adding *Erasmus*, to the

^a Bene vale in reditum ex *Italia* nostrum. *Lutetia* 1505.

^b Ornatissimo Juris utriusque Doctori *Thoma Ruthallo* Secretario Regio Des. *Erasmus* Rot. S. P. D.

Vide quantum audaciæ mihi suppeditat singularis quædam ingenii tui morumque facilitas, humanissime *Ruthalle*, qui cum neutiquam ignorem te inter Aulicos primores, vel Authoritate, vel Gratia, vel Sp'endore, vel Eruditione præcipuum esse: tamen

non verear meas nugas rudes adhuc vixque e prima scheda repurgatas ad tuam excellentiam mittere. — *Misanthropum* misi, nimirum ad virum unum omnium *Philanthropotaton*. — Tu nostram hanc audaciam boni consules, & *Erasmum* in eorum numero pones, qui tui sunt amantissimi. Vale Londino. Anno MDCCIII. Operum *Erasmii Basileæ* 1540 Tom. I. p. 218.

* Number of his most affectionate Friends. And Dr. *Ruthall* did accordingly receive, and esteem *Erasmus*; and was kind and generous to him in the next Reign, when he came to be Bishop of *Durham*; for which Civilities and Favours, *Erasmus* a good while after sent this Bishop his Paraphrase upon the Epistle of St. *Paul* to the *Galatians*, and begg'd his Lordships Protection, against the many Enemies that began to oppose him.*

And that he met with a welcome, suitable to his wishes, the next Letter that he wrote after this his coming to *England* to *Servatius*,^b (dated at *London* 1 *April* 1506.) informs us: wherein, he saies, *he was welcomed at London, by the greatest and most learned Men of the Kingdom: that the King himself had promised him a Benefice, and was only interrupted in this his Design, by the coming of the Prince i. e. K. Philip, who had been driven hither by Storm in January last past. And gives*

^b *Erasmus* Rot. R. P. *Thoma* Episcopo *Dunelmensi*. S. D.

Reverende pater, quoniam *Aristoteles* scripsit, multorum amicitias silentio dirimi, nolui committere, ut idem nobis eveniret, præsertim in tanto amico. Mitto paraphrasin in epistolam ad *Galatas*, in qua locus est de *Petro. Pauli* voce objurgato, qui mihi nondum satis a quoquam veterum explicatus videtur—— Bene vale, pater amplissime. Et in *Erasmus* cum te præbere perge, qui semper fuisti. *Antverpia*.

Octavo Calend. *Junias* ib. p. 301.

^b Ago adhuc *Londini* gratissimus (ut videtur) maximis, ac doctissimis totius *Britannia* viris. Rex *Anglorum* Sacerdotium pollicitus est, eam rem Principis in *Angliam* adventus intermittere coegit. Ego id etiam atque etiam in animo verso, quemadmodum possum, id quod mihi superest ævi totum Pierati, totum *Christo* impertiam. Vale *Londini* Cal. *Aprilis* 1506. *Erasmi* Epist. Ed. *Lond.* p. 1998.

him to understand that he was resolved to spend the remainder of his Days in Works of Piety and Devotion.

He had not been long in the City before he accepted of the Invitation of Dr. *John Fisher*, to go down to *Cambridge*.

But before *Erasmus* went down thither, he had a great Ambition of being known to Arch-Bishop *Warham* then also L^d. Chancelour, he resolv'd therefore to make a Visit to *Lambeth*, and was introduc'd by his old Friend *Grocyn*, whose learned Abilities, and Sober, Pious Life, had given him a great Interest in that eminent Primate: however the better to recommend himself, he took in his hand with him, his Translation of the *Hecuba* of *Euripides*; which for exercising himself in the *Greek*, he had turned into *Latin* at *Lovain*, and now having revis'd it, adding a Preface, and an Ode in *Iambicks*, with an Epistle Dedicatory to the Arch-Bishop, which he presented to him at *Lambeth*. This was the happy beginning of their acquaintance. When the Arch-Bishop had talkt to me (saith *Erasmus*,) a little before Dinner and found me not a Man of

a Ubi literis ac montibus (quod aiunt) aureis amicorum plectus rediissem in *Angliam* (*Hecuba Euripidis*, quam verteram Græcanitatis causa, tum agens *Lovani*) addidi præfationem & carmen *Iambicum* plusquam extemporarium, quum forte vacaret membrana, atque autoribus cru-

ditis amicis, sed præcipue *Gulielmo Grocyno*, qui tum inter multos *Britannia* doctos primam laudem tenebat, obtuli libellum dicatum R. P. *Gulielmo* Archiepiscopo *Cantuariensi*, totius *Anglie* Primati, & ejus regni Cancellario, hoc est judici summo. Hoc erat tum notitiæ nostræ

mon



many words, he resumed some Discourse with me after Dinner in an easy, and affable way, and dismiss'd me with an honorary present which in his gentile manner, he gave to me in private, and between our selves only; that he might not oppress my Modesty, nor raise the envy of others, this was in his own Palace at *Lambeth*.

As we were crossing the Water back again Mr. *Grocyn* ask'd me in the Boat, how much the Arch-Bishop had given me. *O said I, an immense Sum speaking by way of jest and raillery*, he smiled upon me with such an air, that I could not but ask the Reason of his smiling; *what said I, do you think the Arch-Bishop has so mean a Spirit that he shou'd not be willing, or so small an income that he should not be able, to give like himself, or do you judge the Book I presented him deserved no greater acknowledgment.* At last I fairly told him what the Arch-Bishop had given me, and it being somewhat beneath expectation, I ask'd him what might

felix auspiciū. Is quum me paucis salutasset ante prandium, hominem minime multiloquum, aut ambitiosum: rursus a prandio paucis confabulatus, ut est & ipse moribus minime molestis, dimisit cum honorario munere, quod suo more solus soli dedit, ne vel pudore vel invidia gravaret accipientem: id actum est *Lambetha*. Dum ab hoc redimus cymba vecti quemadmodum illic mos est, inter navigandum rogat me

Grocynus. Quantum accepissem muneris, dico summam immensam, ludens. Quum ille rideret: quæro causam risus, & an non crederet præsulis animum esse talem ut tantam benignitatem ferre non posset aut opus non esse dignum aliquo magnifico munere. Tandem edito muneris modo, quum ludens rogarem quid tantillum dedisset, urgenti respondit, nihil horum esse, sed obstitisse suspicionem, ne

be the Reason he gave me no more, and upon my urging him for an answer, he told me bluntly, that the Arch-Bishop had held his hand, not for any those Reasons I before suggested, but upon a Suspicion that I had dedicated the same Work in some other Country, to some other Patron: Being a little surprised at this rebuke: I ask'd him *how he could imagine any such thing*: Upon which setting up a sort of deriding laugh why (saies he) *you are used to do so, meaning, that such Tricks were played by some needy Travellers*. This it seems stuck in the Heart of *Erasmus*, and therefore in the next Year when he got back to *Paris*, in his Road to *Italy*, he deliver'd the Copy to *Badius* to be printed, and added to it the *Iphigenia* of the same Poet, which he had translated in a somewhat looser way, while he now staid in *England*, and dedicated them to the Arch-Bishop, to whom he had before offer'd one of them only, and now he thought himself a little reveng'd upon M. *Grocyn*e. for his reflection on him, and valued himself upon his honour

forte idem operis alibi dedicasse alteri. Eam vocem admiratus, quum rogarem unde nam ea suspicio venisset homini in mentem, ridens, sed *ἔκ σκεδῆται γὰρ ὡς* quia sic, inquit, soletis vos: significans id solere fieri a nostræ farinæ hominibus. Hic aculeus quum hæreret animo meo, ruditalium diſteriorum, simul atque me *Lutetiam* recepissem, inde petiturus *Italiam*, librum *Badio* tradidi formulis excudendum, ad-

jecta *Iphigenia Aulidensi* quam fusius ac liberius verteram agens in *Anglia*: & quum unam duntaxat obtulissem, præfûli utramque dicavi eidem. Sic ultus sum *Grocini* dictum, quum interim non haberem in animo revîſere *Britanniam*, nec de repetendo Archiepiſcôpo cogitarem: tantatum erat in tam tenui fortuna superbia. *Erasmi Catalogus Lucubratorum*, præfixus operum Tomo primo *Baf.* 1540.

and

and greatness of Spirit, in scorning to be disrespectful and ungrateful to the Arch-Bishop (tho' he saies,) he never thought of seeing him again, yet afterwards when he return'd and stay'd longer in *England*, he found the Arch-Bishop upon a great many occasions a very bountiful Friend and Patron to him.

The few Months *Erasmus* was in *England*, in this his next visit to *England*, were chiefly spent at *Cambridge*, and was certainly the first time of his seeing that Place. *Fuller* must mistake in his placing his coming too early (*viz.*) in 1504. Whereas by an Epistle of his to *Colet*, he was then wholly residing at *Paris*, bating an Excursion to *Orleans*, and other parts of that Kingdom. It is very evident by many Circumstances, I cou'd enlarge upon, that he came not to *Cambridge* before 1506. making little or no stay in *London*, in his way thither, and the time he spent in this University, was so short, that we have no Epistle to him, or from him, while there, the Date whereof we can depend upon.

One might expect the most Authentick Account from our learned Historian Dr. *John Caius*, or *Keys*, and yet all the particulars related by him cannot be depended upon^a. He saies ' that *Erasmus* a Man of great Reputation and Learning, lived at *Cambridge*,

^a In hisce lectionibus summa paulo ante nostrum adventum olim viri, & nostra memoria inter alios *Erasmus Roterdamus*, celeberrimi sese exercebant, & vir notæ famæ & doctrinæ, qui



- about the Year 1506 (at what time *Hen. VII.*
- a Wise Prince, made a visit to that Place)
- that he read the *Greek Tongue* there, and
- wrote a Treatise *de Conscribendis Epistolis*,
- and had it published by *Sibert* the Universi-
- Printer (*one of the first Books printed there*)
- had also his Grace to be Batchellour of Divi-
- nity. He used much to commend the Students
- way of living as more orderly, and regular,
- than that of those called Religious (Monks
- and Fryars.) And he highly praised the State
- of Learning in this University; which was
- then in such a flourishing Condition as it
- might justly vye with the greatest Schools and
- Universities of that Age, and produc'd such
- Learned Men, as that the old School Men
- compar'd with them seem'd but as so many
- Shadows: and lastly that this *Erasmus* was
- succeeded by *Richard Crook* a Learned and
- Eloquent Man, a Scholar of *Grocyne*: who

circa annum Domini 1506. (quo tempore *Henricus* etiam septimus *Anglie* Rex Prudentissimus, *Cantabrigiam* invisit) *Cantabrigie* vixit, *Gracas* literas perlegit, opusculum de conscribendis Epistolis scripsit, & per *Sibertum* Typographum *Cantabrigensem*, ibidem edidit, utque Theologiz Baccalaureus fiat, gratiam apud *Academiam* invenit. Solebat is vehementer laudare vitam scholasticam *Cantabrigensem* ut magis ordinatam & regularem quam Monasticorum vitam Valdecommendabat *Academiz Cantabrigiensis*

eruditionem, quam sic floruisse scribit, ut cum primis hujusce seculi scholis certare posse dicat; & tales habet viros ad quos veteres illi collati umbræ hominum videri possunt. Huic in professione linguæ *Græcæ* successit *Ricardus Crocus* vir disertus atque eloquens; Collegii *Regalis* Alumnus, *Grocini* doctissimi discipulus qui etiam in *Lypsiensis* *Græcæ* literas professus est, & circa A. D. floruit. Hist. *Cantabrig. Acad.* lib. 2. *Joanne* Caio *Anglo* Authore 4to 1574. p. 127.

also



• also was Professor of the *Greek* Tongue in
 • the University of *Leipsick*; and flourish'd a-
 • bout 1514.

That this last nam'd Person did succeed him, appears from his Oration in the praise of *Greek* Learning, ' wherein he makes honourable mention of *Erasmus*, and speaks modestly of himself as unworthy to succeed so great a Man, tho' *Erasmus* (it appears) had a great Opinion of him, and kindness for him.

Many of the other particulars of his account are not to be depended upon. For Instance, nor can we find that *Erasmus* was at *Cambridge*, at any time that K. *Henry VII* came thither. Neither does it appear at all plain that he taught *Greek*, as the Professor of the Language, at this first coming in 1506. rather not till his return thither 1509. or sometime after. He might possibly get his Tract *de Conscribendis Epistolis* printed at *Cambridge*, tho' it will be hard to find any such Impression but if there be any such, it is most probable it will be found to be a later Edition, than this time of *Erasmus's* residing in *Cambridge* in 1506. tho' he wrote it, and first publish'd it in 1500.

Nor are his Commendations of the State of Learning, to be applied to this time, but to the Improvements that were afterwards made, and

a—Quem (*Erasmum*) vos olim habuistis *Græcarum* literarum Professore utinamque potuissetis retinere succedo in *Erasmi* locum Bone Deus! quam infra illum, & doctrina, & fama. *Ric. Otoci* Oratio de laude *Græcæ* linguæ. 1519.

which (he thought a little owing to his own Labours there.) There is indeed a Citation referring to the *Fasti Cantabrigienses*, MS. that *Erasmus* was twice in *England*, first a very Young Man, and a second time in the Year 1506. when he studied at *Cambridge* in *Queens College*, and was admitted to the Degrees of Batchellor, and Doctor in Divinity 1506. in which Year the King visited this University.^a

But it is much to be questioned, whether this is not a Modern Note. The greatest Master of the Antiquities of this our University, is pleas'd to say no more, than that *Desiderius Erasmus* had his Grace at *Cambridge* in the Year 1506. to commence B. D. and D. D. at the same time performing his Exercise, and satisfying the Beadles; and was afterwards admitted the Lady *Margaret's* Professor circa annum 1511.^b

Rich. Croke Erasmus's Successor in the *Greek Professor's* Chair before mentioned, was a Person very famous in his time; and *Erasmus* had early so good an Opinion of him, that

a *Desiderius Erasmus* hic fuit in *Anglia*, primo juvenis admodum, secundo anno autem 1506. cum *Cantabria* in Collegio *Reginali* studuit & ad gradus S. T. B. & S. T. D. admissus est 1506. quo anno Rex *Academiam* accessit; *Fasti Cantabr.* M. S.

b Catalogue of Professors prefixt to the Sermon of Bishop Fisher, at the Funeral of the Lady Margaret, &c. printed at Lond. 1708. 8vo.

Her first Design,

was of a perpetual public Lecture in Divinity; this she instituted in the eighteenth year of her Son's Reign, on the Feast of the Nativity of the Blessed Virgin, and by the original Foundation, appointed John Fisher S. T. P. her first Reader; who was succeeded therein by Dr. Cosin Master of Bennet, as he was by William Burgoign afterwards Master of Peter-house, and he by Erasmus a Name that needeth no Titles.

know

knowing his straitness of Circumstances, and fearing he shou'd be forced to desist from his Studies thereby, wrote to Dean *Colet* to help him out by his liberality.^a But of him more hereafter.

Let me observe once for all, that though the *Oxford* Historian mentions *Erasmus*, as teaching *Greek* at *Oxford*, and that he liv'd in that University many Years at different times, yet by all that I can find, it is more probable that he never went thither after his first coming to *England* in the Year 1498. or at least made no stay when there, and according to *Erasmus's* own account tho' he had then some smattering in the *Greek*,^b he had not enough of it to set up for a Teacher, nay sometime after he left *England* the first time: had he been Master of this Tongue, he had never told a Friend 'that he went into
' *Italy* chiefly to perfect himself in *Greek*;
' though he lost his aim by reason of the Wars
' and Confusions there: that he only staid for
' his Doctors Degree in Divinity, and wou'd return back again to *Paris*, where also he

a —Si quas pecunias habes in hoc commissas, in subsidium rogo mittas aliquot *Ric. Croco*, qui juvenis est bona spei, & in quem recte beneficium colloces. *Eras. Ep. Coletio*.

—De *Croco* scripsi, non quod mihi persuasum esset, apud te pecunias esse alienas, ut quem sciam ultro traditas abjecisse, sed existimabam in *Anglum* te libentius collocaturum, si quid forte

esset: præterea in juvenem rectius etiam collocari beneficium, si modo bonæ sit spei — *Eras. Ep. Coletio* p. 132.

b Ad *Græcæ* Literas utcumque puero degustatas jam grandior redii i. e. annos natus plus minus triginta, sed tum cum apud nos nulla *Græcorum* codicum esset copia, neque minor penuria doctorum. *Erasmi Epistola præfixa operum* Tom. I. Bas. 1540.

had

had been before baulk'd of what he chiefly hop'd for in that place; an able Instructor in the *Greek* Tongue, which cou'd he have met with he never had gone to *Italy*.^a It is certain he brought from *Oxford* little besides a love to that Language, and that he pursued these Studies at *Paris*, as soon as he left *England*, farther appears by an *Epistle* wherein he saies the Study of the *Greek* had almost killed him, that he had no Money to buy Books, or retain a Master.^b It is farther observable that *Erasmus* confesses he had learned no *Greek* at *Paris* and complains of the Professor there one *Geo. Hermonymus* a surly old Fellow, who was neither willing nor able to teach it.^c

It is true *Erasmus* in one place makes himself his own Master, and saies he taught himself, but this relates to his being at *Paris* after he had left *Oxford*, where he could find no Preceptor to finish him in the *Greek*; and was forc'd to make his own way by the translating of *Greek* Writers.

From all which appears that when *Erasmus* left *Oxford* to return into *France* he

^a *Erasmus* Rot. *Servatio* suo — *Italiam* adivimus *Gracitatis* potissimum causa, verum hic jam frigent studia, fervent bella; quo maturius revolare, studebimus: Doctoratum in *Theologia* accepimus — *Bononia* 16. *Cal. Dec.* 1526. *Lib.* 31, *Epist.* 37.

^b *Erasmus* *Basso* suo — *Græcæ* Literæ animum meum propemodum enecant: verum neque

precium datur: neque suppetit quo libros, aut præceptoris operam redimam —

^c *Lutetie* tantum unus *Georgius Hermonymus Græcæ* balbutiebat, sed talis, ut neque potuisset docere si voluisset, neque voluisset si potuisset. Itaque coactus ipse mihi præceptor esse, verti multos *Luciani* libros. &c.

carried

caried back with him a great *impetus* to perfect himself in the *Greek* Tongue which he confesses, he had not learn'd when a Boy, only barely the Alphabet: an Argument that he had lately begun this Study at *Oxford*, and was now resolved to go farther into that Language; as necessary for the Knowledge of *Divinity*, and especially of the Scriptures, giving an Instance of Nonsense in the vulgar Translation of the *Psalms*, which was not to be understood without looking on the *Septuagint*.

To drop then this matter which has been of some consequence towards clearing the Point before us, I shall only mention one more Passage out of the Epistles of *Erasmus*, which puts this affair in a clear Light, and a true Chronological Order, it being wrote some Years after he left *Oxford*: where he saies he had determined himself to the Study of *Divinity*, and had attempted an Exposition of St. *Paul's* ^bEpistle to the *Romans*, and found he could do nothing in it without the *Greek* Tongue, to

a Nam *Græcæ* quædam forte fortuna sum nactus in quibus furtim transcribendis & pernoxum & perditum. Roget quis quid ita me *Cæsonis* censorii delectet exemplum: ut hoc ætatis libeat *Græcarum*? siquidem puero mihi, pater optime, aut hac mens fuisset, aut non defuissent potius tempora, longe felicissimus essem. Nunc ita statuo satius esse vel serius discere, quam nescire quæ cum primis oportet tenere. De-

libavimus & olim has literas, sed summis duntaxat (ut aiunt) labiis nuper paulo altius ingressi, videmus id quod sæpenumero apud gravissimos autores legimus; *Latinam* Eruditionem quamvis impendiosam, citra *Gracissimum* mancam esse & dimidiatam. *Eras. Epist. Abbati S. Bertini*. Edit. *Basil.* 1521. p. 383.

b Quanquam ante triennium, ausus sum nescio quid in Epistolam *Pauli* ad *Romanos* progres-

which

which therefore he had applied himself for the three last Years, not without success.

That *Erasmus* made some proficiency in Greek at *Oxford*, is the more probable, because his Friend and Companion Mr. *Tho. More* then learn'd it in the same place under the two only Tutors who were able to teach it, Master *Tho. Linacre* and Mr. *William Grocyn*.^a As *Erasmus* was so ingenuons to own this, and accordingly has recorded their Names with great gratitude, so no doubt it was owing to the sense of the same happy Advantages, that Mr. *More* paid his grateful respect ever after to the *English* Universities;^b particularly when a Foreigner seem'd to have too high an Opinion, of *Lovain* and *Paris*, he had not patience to bear it, without giving the preference to ours; and this (he saies) from *Observations of his own and a thorough Knowledge of them, and since he had been in both of them, seen each of their*

prus ni me quædam avocassent illud præcipuum quod *Græcæ* desideratem. *Erasmii* Epist. *Coletio* 1504.

Itaque jam triennium ferme literæ *Græcæ* me totum possident, neque videor omnino luisse Operam. *Erasmii* Ep. 7. *Coletio*. A. 1504.

^a *Thomas Morus* a puero feliciter imbibit *Latinas* literas, *Græcæ* juvenis, idque sub doctissimis præceptoribus, cum aliis, tum præcipue *Thoma Linacro* & *Guilielmo Grocyno*. *Erasmus Germano Brixio* MDXX. Ed. *Bas.* 1540. p. 438.

^b *Thomas Morus* *Mars. Dorpi* Apologia pro *Erasmii* *Moria* Eucomio — Tu quanti nostras Universitates facis, haud scio, qui tantum *Lovanio Parisisque* tribuis — Ego in utraque *Academia* fui abhinc septennium, non diu quidem, sed interim tamen dedi operam, quæ in utraque traduntur, quique sit utrobique tradendi modus, ut scirem. Et profecto, quanquam utramque suspicio, quantum tamen quivi, vel præsens audiendo, vel absens inquirendo cognoscere, nihil hæcenus unquam accepi causæ, quam

method

methods of Education, and by all he cou'd then find, or since enquire from others, he saw no reason why he shou'd send his Children to one or the other, rather than to Oxford or Cambridge, and added moreover that Paris it self ought to yeild to our English Universities, because she had formerly receiv'd her Instructions from them, a matter so evident, that their own Historian Gaguinus, not to be suspected of partiality to us, or of prejudice to his own Country, had lately inserted it into his *Annals of France*.

Having before observed that *Erasmus's* stay at *Cambridge* was but for a short time, this first visit; I am now to add that he was at *London* on New-years Day 1506, and sent one of *Lucian's* Dialogues, called *Toxaris, sive de amicitia*, translated into clean and Elegant Latine, as a New-years Gift to the best Statesman in the Church * *Dr. Richard Fox* Bishop of *Winchester*; observing the laudable Custom of giving and receiving New-years Gifts, as mutual Pledges of Friendship, and the common Wishes and Omens of a happy Year: he had been con-

obrem vel *Dialectica* meos liberos, quibus optime consultum cupio, in alterutra earum edoceri potius, quam *Oxonia*, aut *Cantabrigia* velim. — per eum virum [*Jacobum Fabrum Parisiensem*] *Lutetia* gratiam nobis referre quodammodo accepti olim beneficii videatur, cum per eum apud nos disciplinas instaurent, quas ipsi a nobis initio acceperunt;

quod usque adeo in confessio est, ut id *Gaguinus* quoque, nec detractor *Gallica* laudis, nec buccinator nostræ, in annales suos retulerit.

a Reverendo patri ac Domino *Richardo* Episcopo *Winton*: *Erasmus Rot.* S. P. D.

E priscorum usque seculis mos hic in hæc nostra tempora deductus est, amplissime pater, ut
sidering

sidering what was proper for so mean a Person to offer at this Season, to so great a Patron, and powerful Friend; and finding his Treasure to lay all in scattered Papers, he had pickt out from among them a small token in writing, and began to think nothing would be more agreeable from a Poor Scholar to a Prelate, who tho' he abounded in all the Gifts of Fortune, and yet valued vertue and Learning infinitely before them all: one, who accepted of the Gifts of Fortune with some contempt, and sort of despight to them, and yet as to the Gifts and Endowments of the Mind, though he did already abound in them he desired to increase the Store.— He beg'd therefore his Lordship's acceptance of this mean Token, as the Omen of an auspicious Year to him, and hopes he will go on as he used to do, to love, respect and support his Friend *Erasmus*: dated at *London*, 1 *Jan.* 1506.

Calendis *Januariis* principe ineuntis anni die munuscula quædam misissentur: quæ nescio quid lætioris omnis afferre creduntur, tum iis ad quos abeunt, tum illis ad quos redeunt. Itaque quam ego despicerem ecquid tandem muneris a nobis iret ad tantum patronum, at tam potentem amicum; neque quicquam in mea reperirem supellectile præter meas chartulas, profecto chartaceam strenam mittere sum coactus: Quanquam quid aliud potius mihi conveniebat ab homine studioso ad præfulem om-

nibus quidem fortunæ muneribus magnificentissime cumulatam: sed qui virtutem virtutisque committes, honestas literas infinitis calculis anteponat: quique contemptim penequedixeram invitus fortunæ dona admittat; contra animi bonis quum sit opulentissimus tamen semper magis ac magis cupiat ditescere— Hanc igitur qualemcumque clientuli tui strenulam, amplissime præsul, felicibus auspiciis accipe, & *Erasmum* sic uti jampridem facis, amare, ornare, juvare, perge. Vale *Londini* Calend. *Januariis* MDVI. La-

It

It is not easy to determine when *Erasmus* took his leave of *Cambridge*, or when he went out of *England* this time; the dates of his Letters are often mistaken: but it is certain he went over with a full design for *Italy* and *Rome*; and that he carried with him the Sons of Dr. *John Baptista* first Physician to K. *Hen. VII.* and as soon as he got to *Paris*; about the beginning of *June*, he wrote to Mr. Dean *Colet* an *Account of his Voyage and safe arrival, with very grateful acknowledgments to the Kingdom of England, and especially to the City of London; for affording him so many sincere, Learned, Generous, and every way deserving Friends. He was troubled to think he was now absent from them, that his comfort was in hoping he should live once more to enjoy them, again never then to part: that he might arrive at this happiness, he begs his Friend Colet to think of some comfortable*

ciani Dialogi D. Erasmo & Tho. Moro interpetibus *Bas.* 1534. 8vo p. 87.

a *Joan. Coleso* suo plurimum observando. *Eraf. Rot. S. P. D.* 1507.

Posteaquam relicta *Britannia, Gallias* repetii, difficile dictu, quam varie fuerim affectus. Neque enim facile judicari utrum lætior fuerim, qui pridem relictos in *Gallia* amicos reviserim, an tristior, qui nuper in *Anglia* paratos reliquerim. Nam illud vere possim affirmare, nullam esse regionem, quæ mihi vel universa

tam multos pepererit amicos tam sinceros, tam eruditos, tam officiosos, tam splendidos, tam omni virtutum genere decoratos, quam multos una peperit urbs *Londinensis*. Quorum quisque sic in amando me, juvandoque certavit, ut nesciam, quem cui debeam præponere: necesseque habeam omnes ex æquo redamare. Horum desiderio non possum non excruciar, & rursus recordeatione recreor, dum illos mihi perpetua cogitatione quasi præsentes reddo, dumque spero propediem futurum, ut eos repetam,

settle-

settlement, that might be proper for him. He commends his young Pupils the Sons of Dr. Baptista for being Modest, Tractable, and Diligent, and therefore he hopes they will answer the Pains he takes with them, and the Expectation of their Father, and be one Day an Ornament to their Country of Great Britain. Dated at Paris the after the Day Feast of the Sacrament. Anno MDVI.

* *Erasmus* was now also Tutor, or Governor to *Alexander*, natural Son of *James* King of *Scotland*, a young Arch-Bishop of *St. Andrews*, and of another younger Brother, soon after with him at *Senes*; of that eldest Brother he gives the Highest Character imaginable, in several of his Writings, particularly in his *Adagies*, where the account of him, deserves the better consideration, because it shews the Method of Education, and the Course of Studies, wherein our young Princes and Nobility of *Britain* were

haud unquam postea relicturus, nisi si mors una divulserit. Id quo fiat ocyus atque commodius, confido te pro tuo in me amore, studioque, cum reliquis amicis daturum operam. Dici non potest quam mihi placeat indoles liberorum *Baptista*, nihil modestius, nihil tractabilius, nihil in literis diligentius; quibus rebus futurum confido, ut & paterno animo, & meo studio respondeant, magnumque olim *Britannia* decus adferant. Vale *Parisis* postidie *Sacramenti*. An. MDVL. Ed. Basf. 1521. p. 423.

a ————— *Regis Jacobi* filius & filius eo Patre dignissimus *Alexander* Archiepiscopus titulo *Divi Andreae*, juvenis quidem vixit ferme natus annos: in quo nullam consummati viri laudem desiderares. Mira formæ gratia, mira dignitas, heroica proceritas, ingenium placidissimum quidem illud, sed tamen ad cognitionem omnium disciplinarum acerrimum. Nam mihi fuit cum eo quondam in urbe *Senensi* domestica consuetudo. quo tempore a nobis in *Rhetorum* præceptis *Gra-*

train'd

train'd up, at this time in their Travels abroad, not sent over to drink, and to stare about them, to forget home, and admire Foreign Fashions; but to study and converse with Learned Men, and to bring back the Accomplishments, that cou'd not have been so easily attain'd in their own Country.

From *Erasmus's* taking care of these and some other of the young Nobility, chiefly of *England*: we may conclude that he was more temptred to undertake this task, from the towardliness of his Pupils, then from any advantage he reaped, as a Reward for his care of them, otherwise he wou'd not have rejected *James Stanley*, before mention'd with his great Offers and Promises.

He made but a short stay in *Paris*, before he set out for *Italy*, hastening the more lest he should be again disappointed in this his Intention. And that he might make somewhat the better Figure in that Polite Country, he bent his course through the *Cottian Alps* to *Taurinum*, where he was created Doctor of

canicisque literis exercebatur; Deum immortalem! quam velox, quam felix quam ad quidvis sequax ingenium; quam multa simul complecti poterat. Eodem tempore discebat jureconsultorum literas; nec eas admodum gratas, ob admixtam barbariem, & odiosam interpretum verbositatem. Audiebat dicendi præcepta, & præscripto Themate declamabat, pariter & calamus exercens & linguam. Discebat

Grace & quotidie quod traditum fuerat itato reddebat tempore. Horis pomeridianis Musicis operam dabat, Monochordiis, tibiis, testudini. Modulabatur & voce nonnunquam. Ne ipsum quidem convivii tempus studiorum vacabat fructu. Sacrificus perpetuo salutarem aliquem librum recitabat, puta decreta Pontificum, aut *D. Hieronymum*, aut *Ambrosium* &c. *Erasf. Adagia. Op. 2. Tom. II. p. 487.*

Divinity, thereby importing into *Italy* what others usually exported, Learning, and Honour. That he might make his travelling charges more easy to him, he had before agreed with Dr. *Baptista Boeria*^a Physician to *Hen. VII.* and *VIII.* to accompany his two Sons before mentioned to *Bononia*, and assist them in their Studies, there he arrived with them in *November* 1507. and making a stay of no less than a Year and three Months, he had an opportunity of becoming acquainted with all there, who any Fame in the Republick of Letters; particularly *Paulus Bombasius: Beroaldus* (of whom *Erasmus* had conceived a good Opinion) died, before his arrival, and was the more lamented upon the account of his Successor *Bapt. Pius* a bad Critick, and a worse Antiquary.

It being my design to trouble the *English* Reader with very little relating to *Erasmus*, but what concerns our own Country. I shall not pretend to give an Account of what Occurrences he met with in this Journey, only I can't but observe, that this City being not quite clear at that time of the Plague,^b an Accident happened that had like to have proved fatal to him. It seems the Surgeons who were appointed by the Magistrates Inspectors of the

^a Cum filiis *Baptista Boerii Genuensis*, Regii in *Britannia* Medici, *Joanne & Bernardo*, *Bononiæ* profectus est: non ut prædicator, nam morum curam exceperat, nec ut præceptor, sed ut in-

spector futurus ac studiorum viam demonstraturus. *B. Bononiani* Epist. Ded. ad *Car. V.*

^b Postea pestis orta est *Bononia*, & illic qui curant peste laborantes, linteum album ex hu-

Plague, wore Linnen Napkins cross their Shoulders, tied with a Knot to their Girdle, as *Fryers* do *Scapulars*, that others fearful of infection, might (if they pleased) avoid them; *Erasmus* who thought himself obliged to wear the Habit of his Order; going out early one Morning, not knowing any thing of the Customs of the Place, was met by some mad Sparks, who spying his white *Scapular*, and thereby mistaking him for one of these Surgeons; they made Signs to him, to get out of their way. But he being perfectly Ignorant what they meant, and making no haste to escape their fury: they were just ready to stone him, having furnished themselves for that purpose: but as good luck wou'd have it, they were seasonably prevented by some of the Citizens, who upon hearing the Noise in the Street, going into their Balconies, beheld the mistake of this unruly Mob, and the Danger of poor *Erasmus*, who was like to be stoned for he knew not what, and yet had certainly been so, if these kind Spectators had not gone down and pulled of his *Scapular*.

meris pendens ex more gestant, hi congressus hominum fugitant. Itaque cum die quodam doctum amicum viserem, quidam nebulones eductis gladiis parabant me invadere, fecissent, ni matrona quædam admonuisset me esse Ecclesiasticum. *Erasmi* Epist. *Servatio*.

— Aiunt de *Ædibus* prospicientes, qui rixantes audierant, scapulare, & illam vestem eos pro-

vocasse nodo substrictam ad latus; deceptos ob cultus similitudinem; qui putarint eum ab infesto aliquo redire, nec de via decedere velle. Proinde ne simile periculum deinceps incurreret, *Erasmus* ad *Fulium* secundum Pont. Max. misit supplicem libellum, quo sibi religiosi cultus utendi, aut non utendi gratiam faceret. *B. Rhodani* Epist. Ded. coram Op. *Erasmi*.

pular. To prevent such Morning Salutations for the future: He got a Dispensation from Pope *Julius* II, which was confirmed by *Leo* X, to change his Regular Habit of a *Fryer*, into that of a Secular Priest: which however he resumed after he came to *England*, and was beneficed in a Living in *Kent*, of which hereafter. In this City in his spare Hours, he drew up two Declamations, for, and against a Monastick Life, which were never published, though very deserving the Light. And finished his laborious Collection of *Adagies* which he had begun at *Paris*. He also revised and enlarged his *Antibarbarorum*^a lib. II. which Books, and other Papers, he left at *Ferraria* with his Friend *Rich. Pace*: but afterwards at *Rome* were stolen from him. The Pope besieging *Bononia* he was forc'd to fly to *Florence*, but soon after his return to that City, he went to *Venice*, where he reprinted his *Adagies*, and gave us a New Edition of *Plautus* and *Terence*, with the Distinction and Structure of their Verses, and also published the *Hecuba* and *Iphigenia* of *Euripides*: here he became acquainted with *Ambrosius Nolanus*, *Baptista Egnatius*, *Paulus Canalis* a Patrician, and *Hieronymus Aleander*, who for his skill in the Tongues, was afterwards promoted to a Cardinalship: he lodg'd at the House of *Andreas Asulanus*, and was supplied with all things

^a *Antibarbarorum* libros duos, recognoveramus ac locupletaveramus *Bononia*. Pontifice una cum *Gallorum* copiis *Bononiam* obsidere

parante, illinc *Florentiam* fugere sumus coacti—rebus ut spero pacatis *Bononiam* redimus. *Erasmi* Ep. *Servasio*.

necessary by *Aldus Manutius*, who furnish'd him likewise with divers *Greek* Manuscripts, but extremely corrupted; all which at his better leisure, he read over and corrected at *Padua*; the chief of these were *Pausanias*, *Eustathius*, and *Theocritus*; being therein assisted by *Marcus Musurus Cretensis*, and *Scipio Carteromachus*, the one incomparable for his skill in History and Mythology, the other for his Ingenuity. His spare Hours he bestow'd upon his Pupil *Alexander*, the Young Arch Bishop of St. *Andrews* before mention'd, whom he accompanied to *Senes* in *Hetruria*: leaving him there he went to *Rome*, and was follow'd thither, by his Pupil, who was recall'd soon after into *Scotland*, and unfortunately slain by his Father's Side, in the Battle fought against the *English* at *Flodden-Field*.

Erasmus was much concern'd for his Death, and got his Friend *Ammonius* to draw up a History of this Battle which (it is a pity) was never published.*

Erasmus, many Years after this, writes to *Hector Boetius* at *Aberdeen* in *Scotland*, to enquire concerning these his Pupils, especially the youngest of them, in whom he saies were so many good Qualities that they prefig'd his rising to a very great Eminence in Learning, but seem'd to fear that he was also

* Ex *Pacai* literis intelligo te advenerimus. *Erasmus Ammonia*,
Scotici conflictus historiam de- Ed. *Leid.* p. 105.
 scripsisse: eam legemus, quum

slain in the aforementioned Battle, with his Father and Brother,^a he saies in the same Epistle, very handsome things of that Kingdom, in relation to the flourishing of Learning there at that time.

Erasmus at *Rome* was receiv'd with great applause, the Pope offer'd him a Place amongst his Poenitentiaries, which is reckon'd both profitable and honourable, and a step to the highest Preferment at that Court. *Raphael* Cardinal *S. George*, *John Medices* after *Leo X.* and *Ægidius Viterpiensis*, seem'd to strive to outvie one another, in Gifts and Civilities towards him.

Erasmus while at *Rome*,^b was acquainted with a certain Person, (probably an *Irish* Man,) his Name he conceals, who met with a just reward for a wicked and perfidious Life; the Story he gives is this. It seems the wretch, as bad as he was, had the utmost Ambition of being a Bishop, and accordingly since he had no good Qualities to recommend him, or by which he cou'd hope to raise himself, he stuck at nothing of Slander, Circumvention, or any other Ill Arts to serve his purpose; he never scrupled

^a Quum *Jacobi* Regis filium *Alexandrum* Archiepiscopum *Divi Andrea Sena* instituerem, aderat illi frater vix decimum agens annum incredibili puer indole, ac jam tum nescio quid eximium de se pollicens. Aveo scire quid illi acciderit utrum paterni fraternique fati, comes fuit, an adhuc superfit. *Erasmi* Epist. *Hætori Boetio Deidonano S. D.*

^b Erat mihi *Roma* domestica consuetudo cum quodam, qui malis artibus festinabat ad dignitates & opes, nemini non invidens præcedenti. Resignabat omnium literas, etiam a regibus missas, ut ex his strueret technas suas. In primis autem hoc agebat, ut duos Archiepiscopos primæ apud suos autoritatis inter ipsos committeret, quod sciret opening

opening of Letters, to fish out something for his base Designs, and by troubling the Waters, he thought he might at some time or other, find his account. That he might then make more than a saving Bargain, he set his Wits to work, to make a Breach between two *Arch-Bishops* of great Note; who had before some secret grudge at each other. But one of them finding out the Man and his villanous Design, (while at *Rome* he was engaged in the securing of a Cardinals Hat) rather than the Wretch shou'd gain his end, was resolved to be reconciled to the other Arch-Bishop, and told him how well they might be both revenged on the Fomenter of their differences, if he wou'd but come into a Scheme he had formed against him. To which the other consenting, they contrived an Instrument, or Letters Patent from his Prince, containing a Grant of a Bishoprick in *Ireland*; they knew this was what he wanted, and that all his little Arts were designed for this purpose. The Wretch not at all doubting but that all was real and certain, gets a Confirmation from Pope *Julius*, which was made no scruple of, upon his paying a good round Sum of Money. He had

alioqui non admodum inter illos convenire. Subodoratus est hominis technas alter. Nam is *Roma* tum agebat post in Cardinalium coetum alleetus. Sic igitur ultus est *Hyperbolum*. In illius odium reconciliatus est alteri Archi-episcopo, & ostendit

viam qua possent hominem ulcisci, si vellet esse fautor artificii. De composito missum est diploma nomine Principis, quo deferebatur ei dignitas Episcopi in *Hybernia*: Noverant enim hominem hoc misere fitire, eaque gratia movere tot machinas,

then nothing else to do, but to shave his Beard and his Head, even to his very Ears, and take upon him the Habit of a Bishop, and make his appearance as such in publick. All this while not a word was discovered by the contrivers of this Scheme, but when he was by all Persons taken to be a Bishop, had certified his absent Friends by Letters, had received their Congratulations in return, at last out comes the Plot. In a great Company at a Feast, to confound the Man the more, a Person was set on purpose to discover the Illusion, He first asked him the Name of the Place, where he was Bishop. Upon his nameing it; he rejoyned, are you sure the See was vacant? he said most certainly; he proceeded at last to ask, how he knew the former Bishop was dead. Here the Sham Bishop was not wanting in venting most egregious lies. At length they began to quarrel, and high words arose, till the poor Bishop had the mortification to hear his Antagonist confirm a very sad truth to him, that the Bishop of that See in *Ireland* which he

Ille cæcus cupiditate, nec sentiens diploma fucum esse, petit a *Julio* confirmationem. Impetravit, numerata pecunia, nullo pontificis periculo: mox attonsa coma, rufus usque ad aures vertex, sumpta vestis linea. Quid multis? totus Episcopus prodiit in publicum, Dissimulabant hujus technæ fabricatores. Ubi jam *Roma* nulli esset obscurum quin se pro Episcopo gereret, eaque de re jam ad amicos omnes per-

scripisset, & ab illis gratulatorias recepisset epistolas, subornatus est, qui in frequenti convivio proderet technam. Ab hoc rogatus est cujus loci esset Episcopus. Edidit loci titulum. Rogatus est an certum haberet vacare sedem. Affirmavit. Rogatus est, unde sciret esse mortuum cui vellet succedere. Multa fortiter mentitus est hac de re. Tandem ubi res cœpit ad jurgium tendere, paucis aperuit mysterium subor-

had

had usurped, was alive and well, and if he wou'd enquire he wou'd certainly find it to be so. This Farce was immediately the whole City talk, and gave good Diversion, for there was no room for any pity, for a Man of so vile a Character. He was forced then to keep House being ashamed to wear the Episcopal Habit any more, and yet cou'd not bear the thought of condescending again to a Lay one, which was to own himself Cheated; so that he cou'd only go out in the Night time: this Misfortune sat at last so heavily upon his Spirits, that the disgrace and disappointment broke his Heart, and he died soon after.

* *Erasmus* at *Rome* was taken into the protection of *Raphael* Cardinal of *St. George*, and at his persuasion was put upon a very ungrateful task, the declaiming backward and forward upon the same Argument: first to dissuade from undertaking a War against the *Venetians*; and then to exhort and incite to the said War; upon the Pope's changing his Holy Mind. By his own account of Pope *Julius*, he seems to have found

natus ille. Episcopus, inquit, ille
cujus locum tibi vindicas, vivit
&c valet. Inquire rem, sic esse
comperies. Moxque rumor per
totam urbem loquacissimam spar-
sus est. Quid faceret *Hyperbolus*
Episcopus non Episcopus: totos
dies domi se continuit. Pudebat
enim gestare vestem quam ante
tempus induerat, rursus pude-
bat recepto pristino cultu confi-
teri se fuisse delusum, noctu tan-

tum prodibat. Interim paucis
diebus dolore contabuit. *Erasmi*
Lingua Edit. *Leid.* 1624. p. 188.

a *Rome* quum agerem, in gra-
tiam Reverendissimi Dni *Rapha-*
elis Cardinalis tituli *Sti Georgii*
dissuasi bellum suscipiendum ad-
versus *Venetos*, qui hoc a me fla-
gitabat *Julii* nomine; nam id
tum agebatur in Senatu Cardi-
nalitio. Rursus suasi bellum in
Venetos, posterior oratio vicit;

so

so little sincerity at *Rome*, that he was the more glad of a Providential Call back to *England*.

Erasmus enough inclined to return, hither ask'd however the Opinion of a great Friend at *Rome*, intimating what offer he had from *England*, to feel him whether the Court of *Rome* would detain him by any higher Proposals. That Friend answered him like an *Italian*, and rather objected against his going, than encouraged him to stay; told him indeed for his Merits, but gave him no assurance of any Reward of them.* Upon this *Erasmus* seems to have thought himself slighted at *Rome*, where the Pope and Cardinals were at that time more intent upon Arms, than they were upon any Concern of Letters, or Religion.

^b When he was setting his Face toward *England*, that he might prepare himself the better

tametsi ego priorem majore studio magisque ex animo tractaveram. periit perfidia cujusdam archetypum. *Cat. Lucubr.*

Verum hisce de rebus omnibus aliquanto copiosius audietur cum edemus librum cui titulum fecimus *Antipolemo*, quem olim *Roma* vitam agentes ad *Fulinum* II. *Rom. Pont.* conscripsimus eo tempore quo de bello in *Venetos* suscipiendo consultabatur. *Bellum per Des. Erasmus Argenterati MDXXIII 8vo p. 20.*

^a *Piso Erasmo Rot. suo.* Conditionem tibi ex *Anglia* delatam plurimum laudo, Tardiore sum ingenio, quam ut consulere tibi valeam (non enim sus *Minervam*)

te tamen ipse examina, sed ita ne exanimes. Festiva quidem res est divitem esse, multo tamen festivior liberum esse. Si utrumque simul fortuna porrigit, utraque manu asserere, meretur omnia animus ille tuus, nulla non virtute insignis: merentur & *Græcæ* & *Latina* literæ, quibus ad invidiam usque excellis quæ vel ipsæ tibi plurimum debeat, neque Patronum suum diu patientur latere———*Roma* pridie *Calend. Julias MDIX. Erasmi Epist. Ed. Basf. 1521. p. 418.*

^b *Erasmus Thoma Moro suo S. D.* Superioribus diebus cum me ex *Italia* in *Angliam* reciperem ne totum hoc tempus, quo equè

well.

welcome to his old Friend, Mr. *Thomas More*, he drew up a Facetious and Ironical Discourse in praise of Folly, which in some allusion to his Friends Name, he called Μωρίας Ἐγκώμιον and inscribed it to him, telling him it was his travelling Exercise in his Road from *Italy* to *England*, excusing the choice of such a Subject, and his ludicrous way of writing upon it, insinuating somewhat in his own favour, while he commends Mr. *More* for being so good an Advocate, that he could plead well, even in a bad Cause. The Epistle is dated from the Country 5 Ides of *June* MDVIII in the common Prints, which undoubtedly shou'd be MDIX. However it happens, or what reason he had to amuse us with the foregoing Story of his editing this Book, we are pretty certain, that it was wrote in Mr. *More's* House, after his return from *Italy*, for when he had a Mind to be serious, he owns it himself. The whole Design of this ludicrous piece, is to express his Resentments of being neglected at *Rome*, and therefore he exposes that Court (not sparing the Pope himself) to all the Laughter and Contempt of the World, so that he was

fuit insidendum, ἀμύραν & illiteratis fabulis tereretur, malui mecum aliquoties vel de communibus studiis nostris aliquid agitare, vel amicorum quos hic ut doctissimos, ita suavissimos reliqueram, recordatione frui. Inter hos tu mi *More* vel in primis occurrebas, cujus equidem

absentis absens memoria non aliter frui solebam, qua dispeream, si quid unquam in vita contigit mellitius. Ergo quoniam omnino aliquid agendum duxi, & id tempus ad seriam commutationem parum videbatur accommodatum, visum est *Moris* Encomium ludere, &c.

never

never after this, look'd upon as a true Son of that Church.

After he left *Rome*, he view'd most parts of *Italy*, as far as *Cumæ*, where amongst other Monuments of Antiquity, he beheld the Cave of the *Sybills*. Here the *Arch-Bishop* his Pupil was recall'd into *Scotland*, and as beforemention'd lost his Life.

Erasmus having had his fill of *Italy*, began to look homewards, shaping his Course by the *Rhetian Alpes*; he past first to *Curia* then to *Constance*, and so through the *Martian Forrest* by *Brisgoia*, to *Strasburg*, and from thence by the *Rhine* to *Holland*, and making some little stay at *Antwerp*, and *Lovain*, he took shipping for *England*.

Erasmus, as has been before observ'd had taken the Sons of Dr. *John Baptist*, chief Physician to two successive Kings, *Hen. VII.* and *Hen. VIII.* into *Italy* with him; and had so well discharg'd his trust in improving their Education, that the Father tho' very hard to be pleas'd, yet was a bountiful Friend to *Erasmus*, and received from him the common pre-

a *Erasmus Rot. Joanni Baptista Serenissimi Anglorum Regis Medico primario. S. D.*

Cum superioribus diebus, tanto amico xenium aucupanti, forte incurrisset in manus *Luciani* de Astrologia commentarium ipso statim titulo delectatus, majorem in modum optare cœpi, esset ejusmodi quod dignum videri possit, primum & tuis & in me meritis,

& meo in te animo: deinde dignum eo viro, qui singulari doctrina sua, fide, prudentia, primi medici locum tot jam annos meruerit, idque apud duos seculorum omnium primos *Angliæ Reges Henricum* septimum, inaudita sapientia Principem, & hujus filium, non nomine tantum & specie, sed omnibus regis dotibus ita patrem nobis referentem,

sent

sent of Scholars in that Age, a New Book and a Dedication of it (*viz.*) *Lucian's* Commentary upon Astrology translated into *Latin*, the more agreeable to the Doctor because all Physicians were then, and too long after, Students in Astrology.

Erasmus exhorted the *Physicians* of his time to study *Greek*, as more necessary to their Profession than to any other. He recites the Names of the most Eminent Physicians in *Europe*, who sensible of the want of that Language learned it in their declining Years, he mentions none who had the good Fortune to learn it when young, but our *Linacer*, and *Ruellius*.^a He hopes that all Students in that Faculty will labour to attain it, and he thinks in a little time, no one will be so impudent as to profess *Physick* without it.

ut ille non decessisse, sed in hoc repubuisse videatur. Postremo dignum eo, qui in hac excellentissima Astrologiæ disciplina sic excellat, ut reliqui tecum collati umbræ volitare videantur.—Nos interpretis haud infidelis officio functi sumus: tu pariter de auctore & de interprete sententiam feres. Bene vale, *Londini* natale divi *Martini*. MDXII. Edit. *Basil.* 1531. p. 418.

^a *Erasmus Henrico Asinio Lyrensi* S. D. — Cæterum quod tu pristinis *Astrologia* ac Medicinæ studiis nuper *Græcica* literaturæ studium adjungere cœpisti, quum ad omne genus eruditionis, tum præcipue ad medicinæ scientiam conducibilis: judicium ani-

mumque tuum summopere probō: quod id mature cœperis, virenti adhuc ætate, sceleritati gratulor. Idem aggressi sunt eximii hujus ætatis Medici *Gulielmus Copus*, *Ambrosius*, *Leo Nolanus*, *Nicolaus Leonicens*, jam ætate grandiores, nec infeliciter tamen. Nam *Thoma Linacro* & *Ruellio* maturius ista discere contigit. Porro *Marcus Musurus* gente etiam *Græcus* est eruditione *Gracissimus*. Haud alia in arte erratur periculosius. Quo fit, ut cordatissimi quique Medicorum hanc studii partem adjungant, brevique futurum arbitror, ut impudens habeatur absque hac Medicum profiteri ———— Dat. *Antwerpiæ* MDXVI.

It

It is to the Honour of that Faculty, that as the first publick Teacher of the *Greek Tongue* at *Oxford* was *Linacer*, so the next of any Note was *Dr. John Clement*, another very learned *Physician*, to whom succeeded *Mr. Tho. Lupset*, as *Mr. More* informs his Friend *Erasmus*. In the same University that noble Triumvirate of *Grecians*, *Grocynus*, *Linacer*, and *Latymer*, soon after laid the Design of translating the Works of *Aristotle* into *Latin*, and took their several parts and shares in it, till *Grocynus* when preferred to be *Warden of Maidstone* was forc'd to drop his farther concern in it, though he was much addicted it seems to the *Philosophy* of *Aristotle*.^a and under that prejudice had too mean Opinion of the Writings of *Plato*. *Linacer*, more agreeably to his own Profession readily joyned in another immense Labour of translating the Works of *Galen*, from the *Greek* into *Latin*, wherein he took a considerable part to his own share among his Fellow Labourers; Men of greatest Learning out of *Asia* and *Europe*, (viz.) *Lodovicus Belisarius*, *Horatius Limanus*, *Joannes Fichardus*, &c.

^a *Gulielmus Grocynus* — sed & *Philosophiæ* studia secutus divinum illud *Platonis* ingenium *Aristotelem* solum extollendo, ita neglexit, ut opponentibus interdum sese ad *Platonica* doctrinæ defensionem, amicis truculenta voce responderit, *Platonem* nihil aliud in tota disciplina præterquam *Græcorum* figmenta, & a-

niles fabulas rudibus *Philosophis* proponere: *Aristotelis* vero una cum *Linacro* & *Lastemerio* communicato labore interpretandi provinciam est aggressus, quam tamen paulo post oblato sibi *Sacerdotii* honore, mutato consilio deseruit. *G. Lilii Elogia* quodam *Anglorum* p. 92.

P. Cru-

P. Crusius Patavinus, Augustinus Gadaldinus, Bartholomeus Sylvanus, Nicolaus Leonicens, Janus Cornarius, Martinus Gregorius, Julius Alexandrinus. Hermmanus Cruferius, Hieronymus Donzellinus, Valerius Centannius, Bernardinus Donatus, Nicolaus Rhegius, Gulielmus Copus, Josephus Struthius Polonus, Joannes Andernachus, Joannes Valdaus Meldensis: Laurentius Laurentianus Florentinus, Julius Martianus Rota, Hubertus Barlandus, Nicolaus Macchellus, Demetrius Chalcondylas, Christophorus Heyl, Joannes Bernardus Felicanus, Vidus Vidius &c. Whose Names deserve a larger Tribute than can here be paid to them. Our *Linacer* undertook and absolv'd the six Books of *Galen*, of the ways of preserving Health,* and XIV Books of the Method of healing and the curing of Diseases.

† It must also be remembred to the Immortal Honour of our *English Physicians*, that before this time one *John Phraea*, was for some Years a Professor of the Greek Tongue in I-

a *Galen* de sanitate tuenda libri sex *Thoma Linacro* Anglo interprete; diligentissime ad antiquorum exemplarium Græcorum fidem ab *Hieronymo Donzellino* recogniti Cl. *Galen* secunda Classis &c. *Basil. Froben.* MDLXI. Fol.

— *Galen* methodi mendi id est de Morbis curandis libri quatuordecem *Thoma Lina-*

cro Anglo interprete, ad *Græcorum* Codicum fidem ab *Augustino Gadaldino* diligenter collati. *Basilæ* MDLXI. septima Classis.

b *Joannes Phraea* Anglus N. S. P. D.

Solent qui in librorum interpretatione prima sui ingenii pericula faciunt, eos libros *Latino* sermone absolvere, qui minus in se difficultatis habent. Deinde cum

taly,

taly, and translated a *Greek Oration of Synesius Bishop of Thebais in praise of baldness*, which was published by *B. Rhenanus* in the Year 1515. with an Epistle giving a very laudable Character of the Translator, who to the publick Honour of that part of Great *Britain* called *England*; was so well accomplished that even in *Italy*, he was able to make to good a Figure, for his exquisite skill both in *Greek* and *Latin*;* as to be *Professor* there, for many Years together.

die ipsa, tam frequenti exercitatione ingenii vires dicendique facultate adaucta fuerit ad altiora majoraque se convertere. Nos vero etsi nonnullis persuasionibus quas nunc consulto præterire libet conversum ordinem magis ad Doctrinam conducere arbitramur, ea tamen modestia hanc nostram defensamus opinionem, ut neque mihi ipsi arrogare neque quod alii secus senserint id vitio illis dare velim. Suis enim quisque in rebus quid magis quidve minus sibi conducatur. Explorator est, & judex optimus. Itaque mihi in hoc a reliquis dissentienti a *Synesio* summo Philosopho autoreque gravissimo interpretationis initium auspicari placuit. Quos autem hic scripsit libros, tot ac tantis abstructi sunt difficultatibus, ut haud sciam in qua alia apud *Græcos* extent volumina, quæ cum his aut sententiarum perplexitate; aut obscuritate verum ausim conferre &c.

a *Beatus Rhenanus Martino*

Ergerino Selestadiensium Parochio. Viro Clarissimo. S. D. P.

Libellum *Synesii Cyrenensis* de laudibus *Calvitii*, quem in *Italia Cuno* præceptor olim meus ex antigrapho non satis castigato descripserat; visum est tandem utcumque mutilum, & lacerum in publicum extrudere: ne tam mire lepidò opusculo studiosos diutius fraudaremus. Quod quidem non aliam ob causam hæcenus facere distulimus, quam quod sperabamus aut *Græci* exemplaris copiam nobis fieri, aut certe exemplum alicunde minus mendosum, Id si contigisset, vel ipsi vertissemus dehuo, vel hanc *Phreanæ* translationem, quam exscribentium incuria depravatam, mutilatamque esse plane persuasum habemus, recognoscendo castigassemus. Is enim *Joannes Phreæ* quod egregie percalluit bonas literas summa cum laude non paucos annos, idque in *Italia* professor, *Basileæ* pridie Cal. Apr. Anno MDXV.

Eras.

Erasmus, being part of the intermediate time between his leaving *England*, and his return hither again at *Paris*, from thence he wrote a Letter to *Roger Wentford* the Master of *St. Antonie's* School in *London* and tells him, * that though France * was very grateful to him yet * he could never forget *England*, where he * had so many good Friends, amongst whom * he must always reckon him one, but in this Epistle there is no mention of his Design of coming hither again, which he seemed not to reassume; till he had very many * pressing Invitations from his Friends here.

And as *Erasmus* was always ambitious of keeping up a Correspondence with the Heir apparent of the *English* Crown, and had the Honour of very many Epistles from him, so toward the latter end of 1508 before the Death of King *Henry VII.* the Prince of *Wales* having been early acquainted with *Erasmus*, wrote him an elegant *Latin* Epistle of his own inditing and in his own Hand, the Sense and

a Mirum quam mihi arideat Gallia, hoc dulcior, quod jam diu non visa. Uti *Britannia* desiderio teneat, illud potissimum facit quod in ea reliquerim amicos, tam multos, tam doctos, tam integros, tam amantes, tam officiosos, tam jucundos, denique sic de me promeritos; inter quos tu præcipuo loco ponendus. *Erasmi* Epistola *Rogero* suo. Ed. Lond. p. 436.

b Princeps *Henricus Des. Erasmo* Viro undique Doctissimo.

S. *Jesus est spes mea.*

Tuis plurimum sum literis affectus, disertissime *Erasme*, quippe quæ & venustiores sunt quam ut raptim videantur exarata, & lucidæ simplicesque magis quam quæ ab ingenio tam solerti præmeditatae judicentur. Fit enim nescio quo pacto, ut quæ ab ingeniosis elaborata, deditiore depromuntur opera, plus pariter affectuæ se cum afferant difficultatis: nam dum tertiori studemus eloquio, subterfugit nos clanculum apertus ille clarusque dicendi modus. Sed tua isthæc Epistola quon-

H

Stile

Stile so good, that by this one Specimen he shew'd a singular Talent of Wit and Parts; worthy the Crown that presently after descended to him: which Epistle seems to be in answer to one from *Erasmus*, wherein the Prince commending his Stile, and then admiring his Knowledge and Learning: and finally lamenting the Death of the King of *Castile*, as a blow more greivous to him, than any that happen'd since the Death of his own Mother; concludes with a good Intimation of submitting to Divine Providence: so that *Erasmus*, well disposed to receive the News of the Succession of *Hen. VIII.* (22 April 1509) with particular joy, and expectation of good Events to himself, and his own Fortunes.

A little after he had an earnest Invitation from his great Patron the L^d. *Montjoy*, then at

tum venustate pollet, tantum etiam sua perspicuitate liquet, ut prorsus omne punctum tulisse videaris. Sed quid ego tuam laudare paro facundiam, cujus per totum terrarum orbem nobilitata est scientia? nihil queo equidem in tuam laudem effingere, quod tam consummata istac eruditione fatis dignum sit. Quare tuas laudes omitto, de quibus silere satius puto quam nimis parce dicere. Rumorem illum de morte *Castellani* regis, mei fratris penitus penitusque desideratissimi, longe ante quam ex tuis literis oppido invitus acceperam: sed cum utinam aut serius multo aut

minus verum ad nos fama tulisset! Nunquam enim post charissimæ genetricis mortem, nuncius huc venit inuisor: Et parcius, ut verum fateor, huic literarum parti favebam, quam earum singularis postulabat elegantia, quod cicatricem, cui callum tempus obdlexerat refricare visa est. Verum quæ superis sunt visa, mortalibus rata haberi fas est. Tu vero perge, eaque nobis literis significata sunt istuc nova, sed jucundiora. Deus fortunet quæcumque memorata digna acciderint. Vale. Ex *Richemundia* decimo septimo die *Januarii*. Epist. *Erasmii* Ed. Bas. 1540. p. 911.

the Court at *Greenwich*; just at the Accession of K. *Henry VIII.* to the Throne, of which he acquaints him, ' and presses him much to ' come back to *England*: and hopes he can- ' not be long in suspense about it, when ' he may promise himself any thing from a ' Prince, whose Excellent and almost Divine ' Qualities, he was so well acquainted with; a ' Prince, (saies he) to whom you are not only ' known, but with whom you are intimate and ' familiar, having received Letters from him ' under his own Hand, an Honour that has ' happened to few other Persons, &c. He ' tells him that the Arch-Bishop [*Warham*] ' had not only promised him a Benefice: but had ' also sent him five Pounds to bear his Charges, ' to which he had added the same Sum himself. ' Which he was not to look upon^a no otherwise, ' than an earnest of future Favours.

Erasmus soon complied with the Invitation and came over, and that he might make the

^a *Gulielmus Montjoius Erasmo.*
Rot. Nihil vereor, mi *Erasme*,
quin ubi primum audisti Principem nostrum *Henricum Octavum*, seu potius *Octavium*, defuncto patre in regnum successisse, omnis tibi ex animo ægritudo repente abierit. Quid enim tibi polliceri non possis de principe cujus egregiam propeque divinam indolem probe noris. Cul præsertim sis non modo notus, sed etiam familiaris quippe litteras ejus digitis exaratas, quod

paucis contigit, accepisti. ———
Cantuariensis Sacerdotium tibi, si redeas, pollicetur, & modo libras quinque pro viatico ad nos tibi mittendas dedit; quibus ego tantundem adjeci, non quidem muneris loco, alia enim appellanda sunt munera, sed ut ad nos properes, & tui desiderio diutius non torqueas. ——— ad nos te quamprimum recipe. Ex prætorio *Grenovici* Sexto Calend. Junias. *Eras.* Epist. Edit. *Bas.* 1521. p. 220.

Journey the more pleasant, he procured Letters of Recommendation from the Arch-Bishop of *Canterbury*, to the Prior of that *Church*, so passing thro' *Canterbury* as he came to *London*,^a he view'd that Church, and the Rarities and Reliques in it, in Company of an *English* Friend and Guide, *M. Gratian Pullen*, who it seems had more Curiosity than Faith in these things, and *Erasmus* had much ado to restrain

a *Cantium* dicitur ea pars *Anglia*, quæ *Galliam* & *Flandriam* spectat. Hujus Metropolis est *Cantuaria*. In ea sunt duo *Monasteria* pene contigua: utrumque *Benedictinos* habet: Id quod habet *Divi Augustini* titulum, videtur antiquius: hoc quod nunc appellatur *divi Thomæ*, sedes Archiepiscopi fuisse videtur. — Templum autem *Divo Thomæ* sacrum, tanta majestate sese erigit in Cælum, ut procul etiam intuentibus religionem incutiat. — Turres sunt ingentes duæ, procul veluti salutantes advenas, miroque nolarum ænearum boatu longe lateque regionem vicinam personantes. — Ingressis aperit se spaciola quædam ædificii Majestas. Ea pars quolibet recipit. Nihil illuc videndum præter structuræ molem, & libros aliquot columnis affixos, in quibus est *Evangelium Nicodemi*. — Hinc redimus in Chori locum. Ad latus septentrionale referantur arcana, dictu mirum, quantum ossium illinc prolutum sit, *Calvaria*, menta, dentes, manus, digiti, integra brachia, quibus omnibus a loratis, fiximus

oscula: nec erat futurus finis, nisi qui mihi tum comes erat ejus peregrinationis parum commodus, interpellasset ostentandi studium. M. Quis iste? O. *Anglus* erat nomine *Gratianus Pullus* vir eruditus & pius, sed minus affectus erga partem hanc Religionis, quam ego volebam. M. *Viclevita* quispiam, opinor. O. non arbitror, etiam si libros illius legerat, incertum unde nactus. &c.

—— Huic & *Anglo*, & noto, nec mediocris auctoritatis viro, *Prior* benignus unum e lintcolis obtulit dono, credens sese munus longe gratissimum offerre. Sed *Gratianus* heic parum gratus, non sine fastidii significatione digitis contractavit unum, & contemptim reposuit; porrectis labiis veluti poppysmum imitans &c. nam hic illi mos erat siquid offenderet, quod tamen contemnendum esse judicaret. Meum animum simul & pudor, & timor discruciant. *Prior* tamen, ut est homo non stupidus, dissimulabat hoc factum nosque post oblatum vini poculum humaniter dimisit.

his

his *Heretical* Spirit, that was ready to be call'd Prophaneſs in him — It was at the ſame time that riding from *Canterbury* to *London*, they paſſed by the Hoſpital of *Herbledown*, and were there obliged to kiſs the old Shoe, or Slipper of *St. Thomas a Becket*, and to drop Money in it: An account of both theſe Incidents is told by *Erasmus*, in his Colloquie of *Pilgrimage* for *Religion* in a pleaſant and entertaining manner, and is the moſt worthy of any part of his *Colloquies* to be taught our *English* Boys, together with his relation of his Viſit to the Virgin at *Walsingham*. It were to be wiſh'd that there was a Collection made of all Paſſages in the Antient Claſſicks, relating to the *Geography* and *History* of great *Britain*, from *Julius Cæſar* to *Erasmus's* time, for the uſe of our *Grammar* Schools, that our Boys might underſtand their own Country, and the Actions of their Forefathers, rather than to be wholly amus'd with the Stories of *Greece* and *Rome*.

We muſt not forget that when *Erasmus* ſaw then at *Canterbury*, the Tomb of *Thomas a Becket* laden with ſo many precious Jewels, and

a — *Londinum* petentibus — porrigeretur calceus, rogabat [*Gratianus*] quid ſibi vellet? Ait calceum eſſe *D. Thomæ*. Incanduit homo: & ad me verſus, quid inquit, ſibi volunſ hæ pecudes ut oſculemur calceos omnino bonorum virorum: quin eadem opera porrigunt oſculandum ſputum &c. Quum eſſem apud *Britannos*, ut gumbam vidi *Divi Thomæ* gemmiſ innumeris ſummique pretii onuſtam, præter alia miracula Divitiarum. Ego malim iſta quæ ſuperflua ſunt, elargiri in uſus pauperum, quam ſervare ſatrapis aliquando ſemel omnia direpturis ætumbam ornare, frondibus ac ſtoſculis, id opinor, gratius eſſet illi ſanctiſſimo viro. [*Erasmi Convivium Religioſum.*]

other inestimable Riches; he cou'd not but wish that these superfluous heaps of Wealth, might be distributed among the Poor; and his Tomb to be better adorn'd with Leaves and Flowers, than to heap up all that mass of Treasure to be one Day plundered, and carried away by the Men of Power, which was a Prophecy most literally fulfill'd in less then twenty Years.

^a *Erasmus* seem'd in another Place to ascribe the great Power of the *Ecclesiasticks*, to the Death of this Man, so when his Shrine was rifled, it presaged that there was an alteration ensuing. And though he was a welwisher to a change, yet he was very fearful of the Consequences that might attend it, lest Blood and Slaughter should follow ^b thereon.

At this his coming to *England* with a Design (if not to settle here altogether) yet to stay a considerable time, while he remained at *London*, he seems to have lodg'd with ^c *Bernard Andreas*, the old Tutor of Prince *Arthur*, Poet Laureat and Historiographer to *Hen. VII.* in *Augustine* Fryers, and to have dieted in the same Convent: for which the same *Bernard* demanded too large a Sum, and Quarrel'd with him, till my Lord *Montjoy*^d

^a Illud in confesso est, per necem beati *Thome Acrensis* plurimum & auctoritatis & opum accessisse statui Ecclesiastico apud *Anglos*. *Eras.* Ep. p. 1771.

^b *Anglia* motus timeo. *Ibid.*

^c Apud *Augustinienses* nullus est

cui victor esse queas: nescio an velis cæcum poetam ^a me rogari *Ammonius Eras.* lb. p. 114.

^d Si quid olfeceris, velim cognoscere num meus *Macenas* resolverit viginti nobiles illos *Bernardo*, quæ res facit, ut nonnulli

for the sake of *Erasmus*, was forc'd to make him satisfaction of twenty Nobles; upon this *Erasmus* cou'd hardly ever after endure him, and bore hard upon him for envying *Linacer*, as a better *Græcian* than himself: he calls him a blind guide, (the poor Man had really lost his Eyes) and it seems likely to be upon him, that we must understand the biting Epigram^a made upon a blind Corrector of the *Greek Tragedies*; perhaps those of *Euripides*, which *Erasmus* publish'd and dedicated to Arch-Bishop *Warham*. But he seems to have made his first Addresses to the King, in a Translation of a Discourse from *Plutarch*.^b *How to know a Friend from a Flatterer* (a Subject he thought wou'd be very useful to one in so high a Station) this he dedicates to the King, putting him in remembrance, that he had the honour to know him when he was a Child, and rejoyc'd the more to renew his Duty to him, now he

abhorream a *Londino*. quippe qui nihil oderim æque atque appellari. *Eraf. Ammonio Cantab.* 4. Non. Dec. Epist. *Erasmi*, Edit. *Baf.* p. 321.

^a In cæcum Tragædiarum Castigatorem.

Cur adeo lector crebris offendere mendis?

Qui castigavit, lumine captus erat.

D. Erasmi Epigr. 4to. pag. 317. — Quod uterex cæco duce (*viz.*) Bernardo illo *Andrea Gallo* quondam *Arturi* principis optimi, non optimo præceptoris.

^b Inviçtissimo Anglorum Regi Hen. Svo Def. *Erasmus* Rot. S.D,

Sicuti non alia res, velad vitæ consuetudinem jucundior, vel ad obeunda negotia magis necessaria, quam sincerus & vere liber amicus: ita nihil omnium solet homini rarius contingere:— tam frugiferum igitur opus in Majestatis tuæ gratiam latinitate donavimus, quo idem studium eundem animum, quem tibi olim amplissimæ spei puero testati sumus, nunc regi regum omnium florentissimo testaremur. Bene vale. *Eraf.* Op. Tom. VI,

was the greatest of crowned Heads. The King upon this made him great Offers, but he in Modesty refus'd them, as thinking them more than he deserv'd, or however more than he desir'd: but a good while after when he had forgot the aforesaid Dedication, by the good Offices of Dean *Colet*, he had a present from this Prince of sixty Angels, for which he shew'd afterwards he was not ungrateful, by inscribing to his Name his Paraphrase upon St. *Luke's* Gospel. And sometime after this when the *English* had the advantage over the *French* at *Morin*, in the Year 1513. the former having pursu'd, and totally defeated the latter, he Compliments our Kingdom in a handsome Copy of Verses,* and ridi-

— Ante complures annos
Plutarchi librum de discrimine a-
dulatoris & amici consecraram
Regi *Britannia* *Henrico octavo*.
Huic me puto tantum debere,
quantum obtulit si voluissem ac-
cipere: obtulit autem fortunam
meis meritis longe maiorem.
Ceterum multo post jam oblito
dedicationis illius misit *Angelatos*
sexaginta impulsu, vel admoni-
tu potius *Joannis Coleti*, eidem
post dedicavi paraphrasin in Lu-
cam. Cat. Luc. *Erasmi*.

a In Fugam Gallorum inse-
quentibus *Anglis* apud *Morinum*,
An. MDXIII. Scazon Des. *Erasmi*
Roterodami. Alludit ad carmen
Martialis de Catone.

Audivit olim censor illo Ro-
manus,
Ludos jocosa quando noveras
Flora?

Cur in Theatrum Cato severe
venisti?

An ideo tantum veneras ut
exires?

At jure nunc imbellis audiat
Gallus,

Ludum cruenti quando noveras
Martis?

Animos ferocis quando noveras
Angli?

Quid quaso in aciem timide
Galle prodisti,

Ferro minaci splendida agens
turmas?

An ideo tantum veneras, uti
foede

Fugiens sequenti terga verteres
hosti?

Ac si pedum certamen esset,
haud dextra.

Cato feminas videre non potest,
Gallus

cules

cules the *French* Cowardise, at the same time he extols the *English* bravery. The *French* themselves call'd this, the Battle of Spurs; because they trusted more to their Heels than their Swords.

It is very evident from many Passages in his Works, that *Erasmus* had always a great honour for K. *Henry VIII.* as before he had for his Father, hence he vindicates his Title to the Kingdom of *France*, against his Adversary *Bedda*, who truly was angry, that he so much as mention'd it in his Dedication to that Prince, before his Paraphrase on St. *Luke*.^a

Another Testimony of his respect to our Nation, above the *French*, is evidently seen by his angry Resentments towards a Printer of his Colloquies at^b *Paris*, not so much for his making alterations in several Passages, which bore hard upon the Monks and Fryers; but chiefly for turning all that he had said against the *French* upon the *English*, of whom he always speaks

Viros. Cato mutare potest non vultum,

Gallus nequit mutare pectus ignavum.

a Hic erat primus inter Articulos *Bedde*, quod Paraphrasim in *Lucam* dicans, in titulo addiderim, *Anglia, Franciæque Regi*; quum cum titulum Reges ejus insulæ insculpent monetæ publicæ, propterea quod olim aliqua *Galliarum* pars fuerit in potestate *Anglorum*. *Erasm.* Ep. *Andr. Crisio* Episc. *Plocomf.* Edit. *Leid.* p. 1224.

b — Tam abjecte ubique adulari *Gallia, Lutesia, Theologis, Sorbona, Collegiis*, ut nemo mendicus possit abjectius: Itaque si quid parum magnifice dictum videtur in *Gallos*, transfert in *Britannos*, si quid in *Lutetiam*, vertit in *Londinum* — rursus quum quidem dixisset, *Vestis indicat te mutatum ex Basavo in Gallum*, ille, ex Gallo facit *Britannum* — Ego scripseram. *Estne Lutetia immunis a Pestilentia?* ille mutat, *estne Londinum immunis a Pestilentia?*

Erasm. Cat. Lucubr.

honourably,

honourably. Whatever Personal Faults King *Henry* had, yet he was valued by *Erasmus*, as a Prince of great Abilities of Mind, and every way fitted for his high Station. For as he occasionally speaks great Things of this King, so he seems Angry with those who would not believe that he Penn'd himself that Book, which was wrote against *Luther*,^a gaining thereby the pompous Title of ^b*Defender* of the Faith: He tells us that he knew him from a Child, how very carefull his wise Father *Henry VII.* was of his Education, and how susceptible this his Son was of all Parts of Learning whatsoever, even the Abstruse Parts

a Jam quod subdubitare videris, an libellum, ac duas Epistolas, quas scripsit adversus *Lutherum*, suo Marte confecerit Rex *Anglia*, id tibi cum multis commune est. Nec mirum, quum hactenus prodigii simile sit habitum, præsertim apud *Germanos*, principem scire literas. Cæterum ut non contenderim neminem scribenti fuisse auxilio, quum eruditissimi quique viri nonnunquam utantur amicorum subsidii: ita non dubitem affirmare ipsam eorum, quæ edit parentem & autorem esse: siquidem patre natus est, quo vix alium reperias exactiore judicio. Mater item erat sanissimi ingenii, planeque singulari quadam tum prudentia, tum pietate: puerulus admodum, studiis admotus est. Ingenium erat vividum, erectum, & ad quodcunque se vertisset

supra modum habile. Neque quicquam attentavit unquam, quod non absolverit. Tanta naturæ dexteritas est, ut & in istis vulgaribus velut equitandi jaculandique peritiâ, neminem non a tergo reliquerit. Dicas illum ad omnia natum. Nul- lum est musices genus, in quo non exceßerit mediocritatem, Mathematicarum item disciplinarum mire docilis. Nec unquam omisit studia, quoties per regni negotia vacat, aut legit aliquid, aut disputat, quod solet perlibenter, mire comis ac placidus in certamine, dicas hic socium esse non regem *Æc. Erasmus. Epist. ad Cochleum Lib. 23. p. 910.*

b *Sr. Hen. Spelman* saies; that this Title did antiently belong to the Kings of England long before King. Hen. VIII. time,

of

of Mathematicks, that after he came to be King, what Time he had from more weighty Business he employed in the Improvement of his Knowledge ; and to make all this more Credible, he gives Instances of his Abilities by the many Letters he had Received from him, as well as Lord *Montjoy* ; who would bear his Testimony that they were *suo marte Conscriptas* : And moreover what Alterations or Interlineations were in any of his Epistles they were done with his own Hand. *Erasmus* tells us that amongst the *Germans*, he himself was generally look'd upon as the Author of the King's Book ; but it wou'd have turned more to his account, if the *English* wou'd have thought so too.*

As no doubt *Erasmus*, who had made himself so acceptable to our *English* Court, when at a Distance, met with a suitable Welcome when he came hither ; yet since he never affected this sort of Life, his Mind being more intent upon useful Studies, than the Poms and Vanities of a Court : so he was glad to get away from it, as soon as he was able ; and what inclined him rather to go to *Cambridge*, than *Oxford*, was, that most of his Friends in the latter were either dead or removed, and there was nothing more grievous to him, than being forced to

* Extat eadem de re libellus Regis *Anglia*, quem *Roma*, & hic quidem falso suspicantur esse meum. O suspiciones mihi prosperas, si locum commutarent,

hoc est, si id suspicarentur *Angli*, quod suspicantur *Germani* ! *Erasmi* Epist. *Jo. Glapioni* Edit. *Leid.* p. 743.

contract a New Acquaintance: but at *Cambridge* he had lived a few Months, when last in *England*, and it being a Place he then liked, he was resolved for it again. It must be owned a difficulty to settle the Chronology of the two Years 1509 and 1510. he was in *Italy* in the former, and without question in *England* in the latter, though we have no Epistle from him, or to him, till the next Year 1511. in which he abounds to his Friends in *London*, and to whom also he made several Visits, as he had Opportunity.

As *Erasmus* then was at first invited down to *Cambridge*, by Bishop *Fisher*, Chancellor of the University, and Head of *Queens College*; so we find it was to this Prelate that he ascribes all the Advantages he found in that Place, being accommodated by him with every thing necessary, in his own Lodgings at *Queens*,^a and promoted by his means to the Lady *Margaret's* Professorship of Divinity, and afterwards to the *Greek* Professor's Chair, which Places, tho' they were more honourable than profitable, yet were of great Service to the University.

Under the Sense of these obligations, *Erasmus* set about the Translation of *St. Basil's*^b

^a This seems to contradict a more probably was his Study. Tradition in this College, that he kept in another Chamber, which bears his Name to this Day: and was in the Masters Lodge, but this

^b Joanni Episcopo Rossensis. Def. Erasmus Rot. Tantis & officiis, & beneficiis





Exposition on the Prophet *Isaiah* from the *Greek*, which he had borrowed out of the Private Library, of his learned Friend Master *William Grocyn*, but in translating he found it was not the Genuine Work of that Father; though he seemed willing to make a Compliment of his Judgment to the Bishop: whom he looked upon as the greatest Divine of that Age; which Character he also gives of him, to a learned Foreigner *John Reuchlin*, a Man famous at that Time in the Cabalistical Learning; and of whom Bishop *Fisher* was a great admirer.^b

Erasmus being resident in *Queens College*, and teaching *Greek*, was preparing to enter upon the Divinity-Lecture, founded by the Lady *Margaret*, though it seems not to be till this Year 1511. that he taught the *Greek Grammar* at *Cambridge*, a very small time be-

toties a te provocatus, Præsulum integerrime idemque Doctissime, ne simpliciter ingratus viderer, cœpi tandem circumspicere, si quod munus literarium parare possem, tua dignum amplitudine, hoc est pium juxta atque eruditum at commodum, e *Grocini* Bibliotheca mecum advexeram D. *Basilii* Commentarios in *Esaïam*, hoc est Eloquentissimi Theologi in Eloquentissimum Prophetam; Hunc aggressus Latinum facere institui, sed quo altius descendo in operis penetralia, hoc minus mihi visum est divinam illam *Basilii* phrasin sapere—Quod ni tu prorsus a me dissentis, mihi non satis idoneum

videtur, vel quod tuo dicetur nomini, vel in quo nos tantum ponamus operæ. Gustum intercedamus, tuum in cæteris judicium, non secus atque Oraculum secuturi. Bene Vale a *Cantabrigia* tua Anno 1510. *Eras.* Ep.

a———Unicum hisce temporibus Ecclesiæ ornamentum *Joannes Phisericus* Episcopus *Rosensis*. Ibid.

b *Anglus* ille Episcopus, quo non alius in ea gente vel eruditior vir, vel præsul sanctior, sic te deamat, ut non ferat a quocquam laudari te parcius. *Erasmi Ros. Joanni Reuchlino* Ed. Lond. p. 603.

fore

fore he enter'd upon the Divinity Lecture, founded by the Lady *Margaret*. In one of his Epistles dated at *Cambridge*, postridie Id. *Octob.* MDXI. to *And. Ammonius* (soon after *Latin* Secretary to *Hen. VIII.*) he tells him; that he wou'd come to *London* about Winter, ^a if the Cold Weather stopt the Pestilence, which began to spread in the Country, and was not far from *Cambridge*. I have hitherto saies he read the *Greek* Grammer of ^b *Chrysoloras* to a few Scholars: perhaps in a fuller audience, I may begin upon the Grammar of *Theodore Gaza*, and may possibly undertake a *Divinity Lecture*, for that is now in agitation; the gain is too inconsiderable to be any Motive to me: But I labour to deserve well of the Republick of Letters, and can play away some Months here well enough &c.

^c In *August* before he had wrote to *Ammonius*, to thank him for his Letter, and a Present

a —Sub brumam ad vos (superis volentibus) remigrabo, si modo rigor hyemis pestem restrinxerit, quam audio isthinc increbrescere: nec ea quidem longius hinc abest. Hactenus prælegimus *Chrysolora* Grammaticam. Sed paucis: fortassis & Theologicam lectionem suscipimus, nam id nunc agitur. Quæstus minor, est, quam ut me moveat tamen interim & bene mereamur de studiis pro nostra quoque virili, & menses aliquot (ut *Quidiano* utar verbo) decipimus.

Cura ut recte valeas mi *Andrea* mortalium omnium mihi charissime. Fac uti frequenter ad nos scribas. *Cantab.* post. Idus *Octob.* MDXI. *Eras.* Ep. Ed. *Bas.* p. 396.

b Inter *Græcos* Grammaticos nemo non primum locum tribuit *Theodoro Gaza*, proximum mea sententia *Constantinus Lascaris* sibi jure suo vendicat. *Erasmus* de ratione studio Op. Tom. I. Ed. *Bas.* p. 445.

c *Erasmus* *Ammonio* suo S. D. Bis nos exilaras *Andrea* suavissime, dum vino jucundissimo of

of good Wine by the Carrier. In *November* he sent him his *Icaromenippus* to be transcrib'd by him, or some other hand in *London*, because in *Cambridge* he cou'd meet with none, that was tolerably able to do it.* Within the same Month *Ammonius* had sent him another little Vessel of *Greek-Wine*, and gave him an account of the delivery, and kind acceptance of his Letters, to the Bishop of *Winchester*, and *Durham*, he tells him the Plague was much abated, but there was great Danger of a Famine. &c.

In another Epistle he is solicitous to know, whether his late Letter was delivered to the Arch-Bishop of *Canterbury*. *Ammonius* writes to him again *Nov. 28*, tells him he had solicited his Cause with the Bishop of *Winchester*, who was so full of the Publick Affairs, that there was no doing any other Business with him——promises to take him into his own

litteras addis multo jucundiores, planeque tuum ingenium, tuosque mores recipientem — 'Audio *Julium* maximum vita defunctum. Vale optime *Ammoni*, frequenter ad nos scribas rogo gratias, mihi facere potes nihil. E Collegio *Regina XVI. Cal. Sept. MDXI.*
a *Erasmus Rot. Andrea* suo. S. D.

Vide quæso insignem impudentiam meam mitto ad te *Icaromenippum*, ut aut ipse describas, si citra tædium aut incommodum queas, aut agas cum *Moro*, ut fratri transcribendum committat. Nam escas aliquot paro in Ca-

lendas *Januarias*, etiam si frustra, ni fallor, & hic (O Academia) nullus invenire potest, qui ullo pretio vel mediocriter scribat. *Cantabr. quinto Cal. Dec.*

b *Andreas Ammonius Eras.*
S. D.

Significavi D. *Wintoniensem* [*Foxium*] amicissimum in te animum præ se ferre. Sed idem est ita his rerum turbinibus occupatus, ut ægre rebus aliis vacare queat. — Aliquod alicubi, quod tibi non penitus displiceat, brevi una enbiculum inveniemus *Londini. IV. Cal. Decemb.*

Lodging

Lodging rather than fail, if he will make haste to Town &c. to which *Erasmus* Answered Dec. 2. ^a That he would soon fly to *London*, within seven or eight Days at farthest: in the mean time (saies he) if you see Dr. *Colet*; and there be any mention made of me, offer your Service to convey a Letter to me: &c. On Dec. 6. ^b *Ammonius* writes again and tells *Erasmus* the News of the Town, which he had been much pressed to by him, particularly that *Allen* was returned home from *Rome*, being recalled from thence in an honourable way, though the true Reason was, that he had not truly managed the Arch-Bishop of *Canterbury*'s business in that Court.

Erasmus was at *London* according to his promise, before *Christmas*, and from thence Jan. 24. he dates his Epistle Dedicatory of his Translation, of the *Hecuba* of *Euripides* to the Arch-Bishop of *Canterbury*, wherein he

^a *Erasmus* Rot. *Ammonio* suo.
S. D.

Tux literæ faciunt, mi *Andrea*, ut isthuc advolare gestiam, quo tam dulci amico proprius frui liceat. — Si forte videris *Coletum*, & orta fuerit mentio mei offer operam tuam, si quid velit ad me scribere. — Mihi adhuc septem aut octo dies in hoc pistrino sudandum, tum oculi jucundissime congerrabimur. Vale amice unice. *Canabrigia* IV. Nonas. *Decembris*.

^b *Andreas Ammonius Erasmo*
Rot. S. D.

Nescio an intellexeris *Alanum*

ipsum hic esse — fuit sub specie quadam honoris revocatus, re autem vera, quoniam D. *Canuariensis* negotium *Rome* parum ut audio, prudenter agebat. Opto istos octo dies, quibus te isthic adhuc futurum scribis, plusquam brumales noctesque pares diebus, ut una citius vel invita *Norris* nugemur, & ego *Erasmi* hilaritatem perfruar — *Londini*. Non. *Decembris*.

^c Reverendo in Christo Patri *Gulielmo* Archiepiscopo *Canuar.* totius *Anglia* Primati & summo ejus regni Cancellario. *Erasmus*
Rot. S. P. D.

tells

tells that wise Prelate, how subservient the Knowledge of the *Greek* Tongue was to the right studying and reforming of the Vulgar Theology; that there were now in *England*, many compleat Masters of both the learned Languages; and such universal Scholars as were worthy the admiration of *Italy*, or *Rome* it self. He concludes with a just Compliment to the Arch-Bishop, that besides the advantage of his Honours and Fortunes, he had so much Learning, Eloquence, Prudence, Piety, Modesty, Integrity, Bounty, and noble Beneficence to Men of Letters; that in every of these Respects, he deserved his Title of *Primate*,

Quum in animo statuissem, Præful amplissime, vertendis *Græcis* autoribus rem Theologicam, Deum immortalem quam indigne sophisticis nugis depravatam, pro virili meo vel restituere vel adjuvare. — Visum est mihi periculum facere quam non luisse operam in utriusque linguæ studium insumptam. — Itaque duas *Euripidis* tragedias *Hecubam* & *Iphigeniam* in *Aulide* latinas facere sum aggressus: Denique quum viderem operis instituti specimen non displicere viris utriusque linguæ callentissimis (quos profecto jam habet *Anglia*, liceat modo verum citra invidiam fateri, quovis in genere doctrinæ vel *Italia* totius admiratione dignos) intra pauculos menses, Musis bene juvantibus, ad umbilicum perduxī. — Te mihi delegi, cui meas has vigilas consecrarem, ut quum u-

num perspexerim, præter summum fortunæ splendorem, literis, eloquentia, prudentia, pietate, modestia, integritate, postremo singulari quadam erga bonarum literarum cultores benignitate sic præditum, ornatum, cumulatam, ut istud Primatis vocabulum in neminem magis competat, quam in Te, qui non solum officii dignitate, verum multo magis omnium virtutum genere, primas teneas idem & Regis aulæ præcipuum ornamentum, & Ecclesiasticæ dignitatis unicum fastigium. Quod si mihi contigerit, ut hoc meum studium probetur a viro tam probato, profecto nec hæcenus exhausti laboris me poenitebit, neque gravabor in posterum majori conatu rem Theologicam adjuvare. Vale & *Erasmum* in eorum numero ascribito, qui tunc paternitati toto pectore

and to continue the chief Ornament of the Court, and the main Pillar of the Church.

To the same Primate, he afterwards sent a pretty Dedication, before the *Saturnalia* of *Lucian* from the *Greek*, and ^a I can't but remark here that as *Erasmus* had in *Warham* the best Patron, so in *Ammonius* the best Friend imaginable, since he thought no Pains too great to serve him, whom he so dearly lov'd and respected; we find him earnestly solliciting the Bishops of *Durham* and *Winchester* for his Friend, and took the care of his whole concerns in Town.

^b *Erasmus* opens all his Grievances to him, for being uneasy and out of humour, in an Epistle he tells this his Friend *Ammonius* how weary he was of *Cambridge* where he had lived nigh five Months like a Snail in his Shell; that he had spent 60 Nobles, and had got but one from any of his Pupils, he was resolved to come away with speed &c. I must not forget that *Erasmus* acquaints this Friend also, that he had paid a

sunt addicti. Londini IX. Cal. Febr. [MDXI.]

a Ornatissimo Patri D. Gulielmo Archiepiscopo Cant. Primati Britannia *Erasmus* Rot. S. D.

Cum ab ingratitude non secus abhorreami atque *Achilles* ille *Homericus* a mendacio, mecumque perpenderem, quam esset immensum, quod tunc deberem dignitati. — *Saturnalia Luciani*, latinitate donata, bonis avibus mitto, libellum nisi fallor, nec infestivum, nec a me alteri dicatum, &c. in primis opportunum si quando ridere licebit &c.

Erasmii Epist. Edit. Basil. MDXXI. p. 501.

b Nos mi, *Ammoni*, jam menses aliquot plane cochleæ vitam vivimus, domi contracti conditi-que mustamus in studiis. Magna hic solitudo; absunt pestilentis metu plerique, quanquam cum adsunt universi, tum quoque solitudo est; sumptus intolerabiles, lacrum neteruncii quidem. Nondum enim quinque menses sunt quod huc me contuli, interim ad sexaginta nobiles insumpsi. Unum duntaxat ab auditoribus. Cant.

IV. Cal. Dec. MDXI. 16. 343.

visti

visit to the Lady of *Walsingham* from *Cambridge*, and that he had left behind him a Copy of Verses in *Greek*, as an offering to her Shrine; which see in the Appendix. But it seems more out of Custom than Conscience, that he gave into this Superstition; it being very evident from several Passages in the Account of this Pilgrimage, that he derided the silly Superstitions that he found practised upon such Occasions: and that he thought that both the Pains and the Money of those engaged in these tedious and chargeable Expeditions, might be much better spent some other way; and there never was a better Saryr against this sort of foolery, than that Colloquie of his, which he calls *Peregrinatio Religionis ergo*.

These two Friends kept a quick and constant Correspondence betwixt *Cambridge* and *London*; for on *Dec. 9th* ^b *Erasmus* tells him that the Day before he had voided several Stones; gives him pleasant advice to get Preferment at Court: by Confidence and Dissimulation, &c. I wou'd not omit to say thus much of these two entire Friends, especially too since it gives us some light into the State of our University

a — Jam scio religionem probas. Visam virginem: *Walsinghamicam* atque illic *Græcum* carmen votivum suspendam. Id si quando te illo contuleris, require. *Erasmi Epist. Ammonio* p. 342. Ed. Bas. 1521.

b *Eras. Ammonio*.

— Nos die conceptæ virginis *Maria* graviter parturivimus, &c

scopulos aliquot peperimus. — consilium a me petis. Age, docebo sus *Minervam* — principio perfrica frontem nequid usquam pudeat. Deinde omnibus omnium negotiis te misce: protrude quemcunque potes cubito. Neminem nec ames, nec oderis ex animo &c. *Cantabrigie* postridie conceptionis. *Ibid.* 341.

at that time; the preceeding Letters being all writ from and to *Cambridge*. — However we find *Erasmus* in the whole rather better pleas'd with *Cambridge*, than *London*, which Place he design'd not to see, unless for the sake of two or three Friends. There are several other Epistles that passed between these two Friends; but as they turn chiefly upon matters of Familiar Conversation, I thought better to omit them.

This *Andrew Ammonius* had much the same Friends and Patrons, as *Erasmus*; especially he had a great share of Interest in L^d. *William Montjoy*; from whom he had received great Favours, and therefore he dedicated a Copy of Verses in praise of *England*^b to him, which considering the Ingenuity of the Composer, no doubt were very good: but they are not now to be met with. *Erasmus* was a great admirer of the Author, we may be assured from the great Elogies he gives him, on several Occasions; as well as by a Copy of Verses in his Praise. *Appendix*, N^o. 14.

I have in the Life of D. *Colet*, given his last Will, and mentioned the concern at his Death, which diffused it self through the whole Republick of Letters, upon the great loss that was sustained by it, I shall only add here what

a — Quod jubes me isthuc [*Londinum*] redire si perduret languor, nihil video quod mihi blandeat *Londini*, præter duorum aut trium, amicorum consuetudinem, —

b Hanc ergo ipse gratiam meæ altricis *Britannia*, hanc tibi, hanc

aliis meis Patronis referre sum conatus. Vestra bona, vestras virtutes non satis, sed quod potui laudavi. *Ammonii Epist. Gal. Montjoio*.

Si tua carmina veniunt *Londini* mihi mitte. *Eras. Ammonio*. Ed. *Leid*. 1856.

I there

I there omitted the Pope's [*Leo X.*] Letter^a upon the King's Request for his being made Collector of the Popes Revenues here in *England*, in the room of *Haar. de Castello* Cardinal and Bishop of *Bath*, and *Wells*, who had highly displeased the King.

How long *Erasmus* was *Greek* Professor in *Cambridge* I know not; it is by some made a Question, whether he was ever called so, or not; taking him only for a Reader in that Language, but I think it pretty plain, by *Rich. Croke's* Oration in praise of *Greek* Learning, that he was his Successor in that Chair, concerning whom (as I promised) take the following Account from Mr. *Wood* &c. only let me just say that we have no manner of reason to believe that *Erasmus*, though commonly plac'd in the List of the University Orators, as Predecessor to *Croke*, ever filled that Place.

Richard Croke or Crocus as he writes himself was (^b *in Mr. Wood's Account*) *a Londoner born, admitted Scholar of Kings College in Cambridge 4 Apr. 1506. went thence, du-*

a Hen. VIII. Anglia Regi.

Charissime in Christo fili noster salut. & Apostolicam Benedictionem. Superioribus diebus majestatis tuae instantissimis precibus compulsi, quas per trinas nobis porrexisti literas officium collegioris pecuniarum, in isto tuo. Inclyto regno ad cameram nostram Apostolicam spectantium, a dilecto filio nostro *Hadriano* titulo Sancti *Chrysogoni* Sanctae *Rom. Ecclesiae* Presbytero Cardinali

nobis ob summas virtutes, & merita carissimo, quique hujus sanctae sedes honorificum membrum est abstulimus; idque ad dilectum filium *Andr. Ammonium* tuae Majestatis a Latinis Secretarium, te ita rogante & poscente, transtulimus. Dat. *Rome* apud S. *Petrum* die ult. *Octobr.* Pont. nostr. an. secundo. *Rymey Act. Publ. Tom. XIII. p. 468.*

^b *Wood's Ath. Oxon. Vol. I.*

ring the time of his Scholarship to Oxford, was a Scholar or Student in the Greek Tongue, under the famous Will. Grocyn, and other Oxford Men; in which Language excelling, he went beyond the Seas, and became Publick Reader thereof at Leipfick in Germany, being the first of all that taught the Greek Tongue there. Afterwards having first spent sometime in other places, he was invited home, and by recommendations made of him to the King of his great sufficiencies in the Greek and Latin Tongue, and in Oratory, he became great in favour with him, and most of the Nobility that were Learned. Afterwards upon the intreaties of Jo. Fisher Bishop of Rochester, he returned to Cambridge, where he was made Orator about 1522, and Greek Professor next Erasmus. So that in time, by his diligent teaching and instructing the Knowledge of the Greek Tongue, or the true and genuine Greek, was there with much adjoined. In 1524 he commenced D. of D. at Cambridge, being then, or about that time, Tutor to the D. of Richmond, and beneficed, if not dignified in the Church. Afterwards he was employed by the King to go to several Places in Italy, especially to the University of Padua, to agitate about the matter of the unlawfulness of the King's Marriage, with his Brother's Widow. After his return (as a certain Writer tells us) by great means,

^a Tho. Hascher in Cat. Præpos. Soc. & Schol. Regal. Cam. MS. suo an. 1506.

and favourable Friends, and fair Promises of large allowance, invited him thither to be their Reader. The time he came to Oxford was in the beginning of 1532, in which Year K. Hen. VIII. by his Charter dated 18 Jul. did convert Cardinal Wolsey's College, into that of King's College, or that founded by K. Hen. VIII. In which Year he was not only incorporated D. of D. as he had stood at Cambridge, but was made the third Canon of the twelve of the said Foundation, but whether he was a Reader (Mr. Wood saies) in all his Searchs he could not find. In the latter end of the same Year the new Dean Dr. John Hygden died, and thereupon the Canons wrote to Tho. Cromwel Secretary of State, that he would interceed with the King, that Dr. Croke might succeed him, but for what Reason it was, that he was put aside, is hard to be said. It is certain, that Dr. Croke continued Canon of the said College, till it was about to be turned into a Cathedral, an. 1545 and then having a yearly Pension of six and twenty Pounds thirteen Shillings and four Pence allowed to him in recompence of his Canonry, he retired to Exeter College, where he lived in the Condition of a Sojourner many Years, and was not at all made a Canon of that Cathedral founded by K. Hen. VIII. He hath written,

Oratio de Græcarum disciplinarum laudibus.

bus. This is dedicated to *Nicolas West* Bishop of *Ely*, who also was a *Kings College Man*. That Epistle is dated Cal. *July* 1519. in 4to.

Oratio qua Cantabrigienses est hortatus, ne Græcarum literarum desertores essent. Printed with the former Oration. Before and at the end of the said two Orations, *Gilb. Ducker* hath an Epistle in praise of *Croke* and his learning.

Introductiones ad Linguam Græcam.

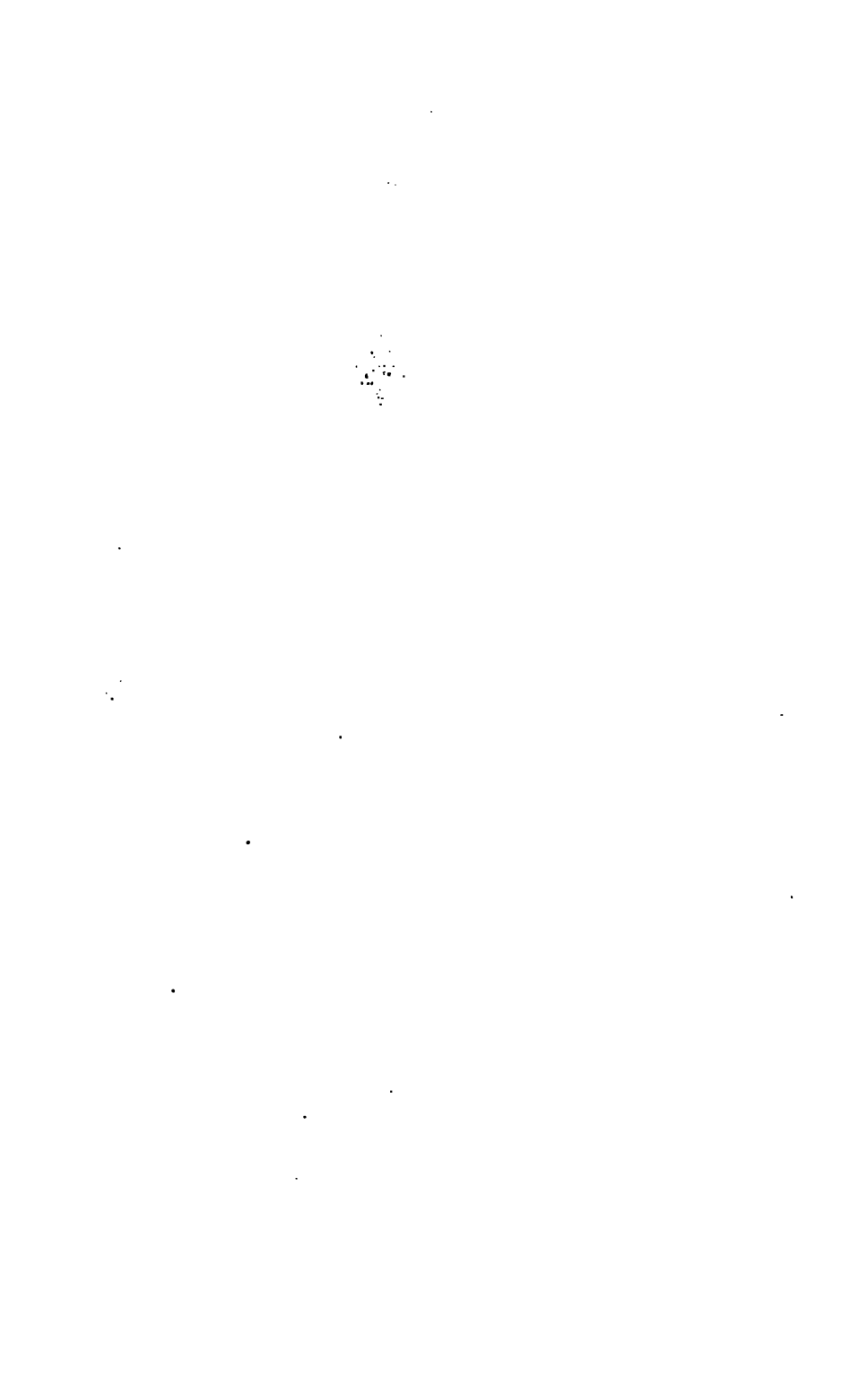
Elementa Gramm. Græcæ.

De Verborum Constructione. Besides several Translations from *Greek* to *Latin* from *Theod. Gaza*, &c.

He died in 1558. his Will was dated 21 *Aug.*^a and proved the 29th of the same Month, by which it appears he was Parson of *Long Buckby* in *Northamptonshire*; but no mention made where he would have his Body to be buried, though he died in *London*; leaving behind him a Brother named *Rob. Croke* of *Water-Horton* in *Warwickshire*.

From the preceeding Account, it is plain, that Bishop *Fisher* was a Friend and Patron to *Croke*, as well as to *Erasmus*, and in all Respects, the greatest favorer of Learning and Learned Men, that, that Age afforded, *Erasmus* gratefully owns this in several Places, and could think of no Person more proper than he to dedicate some of his first *Lucubrations* to (a word that he was fond of, knowing how much pains he had taken in his Compositions.)

^a In Offic. Prærog. Cant. in Reg. Noveris. Qu. 28.



Pag. 252.



QUEEN KATHERINE.

Pag. 131.



BISHOP FISHER.

*Inscrib'd to the most Noble William
Duke of Manchester.*

To this learned Prelate did *Erasmus* design to dedicate his immortal Work of the *New-Testament*,* till thinking to make a better Court to the See of *Rome*, he inscribed it to Pope *Leo X.* and made the best excuse he cou'd to Bishop *Fisher*, for failing in his promise.

† This Work tho' it cost him infinite Pains, perhaps as much or more than all his other Works put together, yet rais'd against him more Opposition from the snarling Divines of that Age, than any thing else he had undertaken. Infomuch that he tells us in a Letter to *Henry Bullock*, a Cotemporary of his in *Queens College*, that there was a certain College in *Cambridge*, where this his Work (of the *New-Testament*) was interdicted, and not suffer'd to come within it's Walls:‡ so great a prejudice was there against this worthy labour.

We find that to Bishop *Fisher* he had designed to inscribe his *Ecclesiastes, seu de ratione*

a D. *Jean*ni Episcopo *Roffensi*
Erasmus Rot. S. D.

Reverende Pater, si per valetudinem licuisset ipse coram salutarem amplitudinem tuam, & pro tantis in me beneficiis gratias agerem. Novum Testamentum tibi destinarem cur mutato consilio summo Pontifici inscripserim, literis meis jampridem exposui, quæ tua est humanitas imo prudentia boni consules, spero quod fecimus &c. Apud Divum *Andanum* Noëni *Fami* Epist. *Erasm.* Edit. Bas. 1521.

b Multum Antiquitatis, multumque senii mihi contraxi, dum Novum Testamentum iterum atque iterum novitati restituo. *Erasmii* Epist. p. 210.

c — Narrarunt mihi quidam *ἀξιότατοι*, unum apud vos esse Collegium *Ἐκλογικόν*, apud quod meros habet *Ἀρεοπαγίτας*; qui gravi Senatus-consulto cave-ret, ne quis id volumen equis, aut navibus, aut plaustris, aut bajulis, intra ejus Collegii pomeria invcheret. *Erasm.* Epist. Hen. Beville p. 108.

concionandi,^a but was prevented by his Death, which happened the very Year the Book was published, as he tells us in the Dedication of it to a Foreign Bishop: wherein he occasionally takes notice of that good Man's great Zeal for the advancing of Knowledge in the University, and his unwearied diligence in settling the Foundations of the Lady *Margaret* Countess of *Richmond*; to whom he had been Chaplain, and of whom he was a great Favourite. *Erasmus* speaks great things of this Lady on the Account of her Munificence in the founding of her two Colleges in her Life time, whereas good Works are generally left to the Management of Faithless and Corrupt Executors; and consequently very often prove abortive, she had the pleasure of seeing, under the Care of this trusty Bishop, the Foundation of her Colleges laid, and every thing advancing daily towards her great Design of promoting

a Hanc operis sylvam, sic enim appellare malim, quam opus, non quidem promiseram sed tacite duntaxat cogitatione propemodum destinatum Joanni *Philchero* Episcopo *Roffensi*, viro singulari pietate atque eruditione, qui cum mihi vetus & arcta intercessit amicitia. Is enim potissimum me literis suis ad hoc laboris impulit signifi-
ans se in celeberrima schola *Cantabrigiensi*, cui perpetuus erat Tutor, illi *Cancellarium* vocant, tria instituere Collegia unde prodirent Theologi, non tam ad λογισμῶν armati, quam ad so-

brie prædicandum Verbum Dei instructi. Erat ipse singulari lingue gratia præditus, atque hoc nomine olim egregie charus Regis *Henrici*, qui tunc *Angliam* moderatur, avie paternæ. Inspirarat Deus ei mulieri cogitationem minime muliebrem. Quum enim aliæ principes opimos census extruendis Monasteriis legare soleant, idque ut vereor, gloriæ causa magis quam pietatis: hæc omne studium suum ad rem omnium sanctissimam contulerat, vivens etiamnum & valens, adeo nihil inde captans auræ popularis

Religion



Pag. 234.

*The Seal of Thomas Halsey
Bp. of Elphin.*



*Pag. 139. The Lady Margarets Monument
in Westminster Abby.*



*Inscrib'd to Roger Pepys Esq.
of Impington in Com: Cantabr:.*



Religion, and Learning; and so far was he, as *Erasmus* takes notice of, from enriching himself by the vast Sum of Money entrusted with him, that he wou'd as occasion offered, give largely of his own to the same good purposes.

Erasmus at the desire of this Bishop, and by order of the University, drew up the ^a Epitaph for this *Margaret* Countess of *Richmond*, which is inscribed upon her Tomb in *Westminster Abby*, and had for so doing 20^s. Appendix, N^o. 10.

While he was at *Cambridge*, he seem'd to be somewhat straitned in his Circumstances, but the good Bishop [*Fisher*] before mention'd, had so great a respect for him, knowing how very serviceable he was to the University, that tho' he himself did not much abound in Money, yet promis'd to supply him as far as he was able. ^b Perhaps no Age ever afforded a Person whose heart was more set upon the promotion of good Literature in himself and others, than this Bishop was, when he was of an advanc'd Age, he cou'd not satisfy himself, without learning the *Greek* Tongue, of which he found so great a want in his Theological Studies, and therefore solicited *Erasmus* to use his Interest with *William La-*

ut hæc propemodum furtim ageret. In hunc usum ingentem pecuniarum vim Joanni Episcopo traderet——— adeo nihil inde sibi detruncans, ut suas etiam facultates largiter adderet. *Eras. Epist. Dedic. a Studio Ep. Aug. Vindelicorum.*

^a *Preface to the Funeral Sermon of the Lady Margaret.* 8vo Lond. 1708.

^b Ego qui te tam necessarium *Academiæ nostræ* video, te egere non patiar, quamdiu superfuerit quicquam ex tenuitate mea. *Jo. Fischerus Erasmo.*

timer

timor before mention'd, to instruct him in it; but with all his persuasions, he cou'd not induce him to it, supposing it wou'd be too hard a task to compass; and therefore gave *Erasmus* his Reasons why he wou'd be excus'd, by producing many Instances of the difficulty that younger Men than the Bishop had found in this Study; advises the Bishop (if resolv'd upon it) to send for some Learned Man in that Language out of *Italy*. Which tho' the Bishop did not comply with, yet however he made a shift to arrive to a tolerable Knowledge of the *Greek Tongue*^a by the assistance (as is suppos'd) of *Richard Croke* of *Cambridge*, of whom before.

^b *Erasmus* in many other Places, gives a very laudable account of Bishop *Fisher's* Endeavours, to restore Learning in the University of *Cambridge* to a right use; and to banish every thing that had too long usurp'd that Name.

a ——— Nam *Grocianum* me-
mini virum, ut scis, multifaria
doctrina magno quoque & exer-
citato ingenio: his ipsis literis
duos continuos annos etiam post
prima illa rudimenta solidam o-
peram dedisse. idque sub sum-
mis doctoribus *Demetrio Chal-*
condilio & *Angelo Politiano*;
Linacram item acri ingenio vi-
rum totidem aut etiam plures
annos, sub illisdem præceptoribus
impendisse. Nam de meipso nihil
dicam quem post sextum aut sep-
timum annum nihil pudet multa
ignorare. *Thyestellum* & *Paccum*
prætereo, quos dilutius fortassis

quam eorum ingenia exigebant,
præceptoris detinuit vel ignoran-
tia, vel negligentia. *Mortuusque*
nostri quam acutus sit &c. ———
Quapropter, si vis ut procedat
Episcopus, & ad aliquam in his
literis frugem perveniat, fac pe-
ritum aliquem harum rerum ex
Italia accersat, *Latimeri* Epist.
Erasmo Lib 16. Epist. p. 22.

b ——— Idem jampridem mo-
litor eximius vir *Joannes* Episco-
pus *Roffensis* in *Anglia*, *Canta-*
brigiensis, *Academiarum* princeps, in
qua tria Collegia magnis impen-
sis instituit, in quibus non ex-
tradantur quæ juvenes ad sophi-

That

That he had set a foot this good Work, and had the assistance of Arch-Bishop *Warham*, toward compleating it. And this he cou'd the better do, because *Erasmus* not only liv'd with this Bishop at *Cambridge*, but seem'd to be his Companion and Associate wherever he mov'd, and it seems that the last, or one of the last Letters that he wrote while in *England* this time. *Aug.* 29. 1516. was from this Bishop's Palace at *Rochester*, to Mr. *Hen. Bovil*, or *Bullock*, lately become a Preacher in *Cambridge*: saluting his Friends there, and making their Names live in that Epistle, and declaring he wou'd winter at *Lovain** — where and in other Towns in its Neighbourhood, we find he spent several Months of the Spring following.

sticas palæstras instruant, ad ferias functiones frigidos reddant & ineptos, sed unde prodeant veris disciplinis ac sobriis disputationibus exercitati, qui graviter evangelicoque spiritu prædicant verbum Dei, & efficaci quadam eloquentia commendent eruditorum animis, qualem ipse se jamdiu tum Oratione, tum scriptis, denique & vitæ integritate præstat Ecclesiæ Christi, idque autoritate & auspiciis *Gul. Warhami* Archiep. Cant. &c. *Præfatio in Augustinum* Ed. Lond. p. 1581.

a *Erasmus Hen. Bovillo* suo — *Lovanii* sumus Hyematuri — quod concionaris apud populum probo tuum institutum, quod succedit gratulor, præsertim cum Christum pure doceas, non hominem jactas, aut ostentat argutias — salutabis dili-

genter meis verbis amicos quos animo meo circumfero, Doctorem *Phaunum*, doctissimum *Johannem Brianum*, humanissimum *Johannem Vachanum*, (a) Officiosissimum (b) *Omsfridum*, ac veterem Hospitem meum *Gerardum Bibliopolam*, nam *Wassonum* audio abesse. Bene Vale doctissime *Boville Rosse* in ædibus Episcopi. *Prid. Cal. Sept. 1516. Eras. Ep. 1540. p. 80.*

(a) *Joh. Vaghan* admissus Socius Coll. *Regin. Cant.* circa annum 1500. Præfidente *Tho. Wilkinson* [Regist. Coll.]

(b) *Umphrey* admissus Socius Coll. *Regin.* circa an. 1506. Præfidente *Jo. Fisher* Episcopo *Refser*. Ibid:

Hos designatos puto in *Erasmii* Epistol. *Hen. Bovillo* 1513. & *Roberto Aldrisio* an. 1525. &c. inquit Reverendus *Tho. Bakerus*.

This

To this his Correspondent who was his Fellow Collegian and his great Friend we have several Epistles, wherein *Erasmus* gives him the Name of *Lovillus*. We find by the University Register. He commenced Batch. of Arts 1503-4. and Master of Arts ann. 1507. ^a he was elected Fellow of *Queen's College* about the same Year or 1506. *John Fisher* Bishop of *Rochester* being then Master or President, he commenced Dr. in Divinity in the Year 1520. and was Vice-Chancellor in 1524-5. He was thought a Person of great Abilities, and was singled out upon many Occasions for Publick Service, particularly when Card. *Wolsey* in his Zeal against *Luther*, sent some of the most able Divines to *London*, in order to confront his Opinions, and confute his Books, we find Dr. *Bullock* named for one, ^b the Others being *Umphrey*, *Watson*, and *Ridley*, they were allowed out of the University Chest 53^s-4^d each; the Cardinal had so good an Opinion of him, that he made him his Chaplain, though we do

^a Hen. Bullock Art. Bac. ann. 1503-4 Art. Mr. 1507. So ius admissus Coil. Regn. Cant. Præsidente Jo. Fisher Episcop. Roffen. circa an. 1507. S. T. P. an. 1510. Procan. Acad. ann. 1524 5. Reg. Acad. Cant. Ibid.

^b An. MCCCCXXI. Item solvi Doctori Bullocke pro expensis Londini circa examinationem Lutheri ad mandatum Domini Cardinalis 53s-4d. item Doctorebus Umphrey Watson, & Ridley,

pro eorum expensis, tantundem [Proflor's Book from the Revd. Mr. Baker's Collections.]

Ib In Mr. Strypes *Eccles. Memorials in the Reign of Hen. VIII.* we have the Comission of the Cardinal to all Bishops, to require all Luther's Books and Writings to be brought in, and delivered up to them, from all Persons whatsoever, and then to be brought to him ———

not find that he raised him to any high Dignity; we are sure the Oration that he spoke to Cardinal *Wolsey* in his praise, deserved more at his hands, is it lately printed in the Cardinal's Life, and as it discovers the Spirit and Stile of the Man, the Reader may judge how well he deserved the Favour and Friendship of *Erasmus* for his Ingenuity; though grains of allowance are to be made for his enlarging upon the Praises of the Cardinal.

From the Proctor's Book we find also that he, in Conjunction with Mr. *Walden*, read a Mathematical Lecture in the University; and had a Salary given by the University to him for it, this was in the Year 1513. and the Year before we find that he had the same Sum (*viz.*) 4^{lib.} paid him for the same Lecture very probably, though not called there a Mathematical one. We find him also from the same Authentick Account, to be one of the Twelve Preachers, sent out by the University in the Year 1515. He continued a considerable time after this, in the University, for in the Year 1524. (he is said) to have had a *premium* for writing the *Pope's Letters* i. e. Letters I suppose to the Pope. What became of this Learned Man afterwards I know not, where he died, or where he lies buried.

Robert Aldrige, or *Aldrisus*, was another of *Erasmus's* Cambridge Acquaintance, with whom he corresponded while in *England*, and after he left it: I am sorry I can say no more

more of him but that he was born at *Burnham* in *Bucks* ^a admitted into *Kings* College in the Year 1507, Art. Bac. 1512, ^b A.M. 1515. One of the University Preachers 1523. *i. e.* sent out by the University to preach in different Parts of the Nation, as the Judges now go their Circuits, there being at that time great need of able Men in every County: this Learned Man was afterwards Master of *Eton* School, Fellow of that College, and at last Provost of the same, as also Canon of *Windſor*, and at last removed from these Preferments, to the Bishoprick of *Carlisle*. We may see by those his Epistles which were wrote to *Erasmus*, that he had a most Elegant Pen; which also appears by the Province assigned him, of writing Letters from the University to the King, and although the Reward for that Service may seem now very small, yet at that time was no doubt a good *præmium*. When *Erasmus* made his Pilgrimage to the Lady of *Walsingham*, he took with him his Friend *Aldrige* from *Cambridge*, who in the want of the *English* Tongue, served him for an Interpreter. Mr. *Strype* saies, he was a Compplier in

^a *Robertus Aldrige* [admissus in Coll. Regal. An. 1507] M. A. Procurator Sen. Acad. an. 1524-5. Informator Scholæ *Eton*, ejusdem Collegii Socius & demum Præpositus, Episc. *Carleol*, blandæ eloquentiæ juvenis ab *Erasmio* dictus est, ad quem bene longas Epistolas [scripsit] *Johannes a*

Balao vocatus. *Hatchers Cat. Kings* Coll. M^s. *Tenison*.

^b Art. Bac. an. 1512. Art. M^s. 1515. Unus e Predicatoribus ab Academia emittendis an. 1523. an 1527. Magistro *Aldryg* pro tribus literis missis ad Dominum Regem 101 [From the *Proctor's Book*, by the Revd. Mr. Baker.

the Reign of K. *Edward*, but was not well affected to the Reformation.

John Watson was also a particular Friend of *Erasmus* while at *Cambridge*, and ever after valued by him, we find by the Register of *Peter-House* College, that he was admitted Fellow there 22 *May* 1501.^b during his continuance in the University, he was constituted one of its Preachers ann. 1505. He resigned his Fellowship *Dec.* 6. 1521. upon his being presented to the Rectory of *Elfeworth* in the Diocess of *Ely*, as appears by *Bishop West's* Register. We have an ^d Epistle of his to *Erasmus*, upon this his Preferment, inviting him to his Parsonage House there, telling him of the Conveniences of it, how nigh to *Cambridge*, and how welcome he shou'd be to him; it is very probable that *Erasmus* comply'd with the Invitation, upon the account of the great Intimacy between them. We may infer from an Epi-

a Art. Bac. an. 1489. Art. Mr. 1492. Reg. Cant.

b An. 1501. Maii 22. *John Watson* admissus Socius Coll. *Petri*. an. 1521. Dec. 6. Mr. *Tho. Smyth* admissus Socius Coll. *S. Petri* ad locum Mr. *Joh. Watson*.

[Regist. Coll. *Petri*. An. 1505.] Mr. *Watson* unus e predicatoribus ab Academia emittendis. [Proctor's Book.]

The Revd. Mr. *Baker* thinks that this his Successor was afterwards Master of *Christ's Coll.* and Vice-Chancellor ann. 1519, 1520.

c An. 1516. Nov. ult. Dnus

[Episc. *Eliens*.] admisit M^rum *Joh. Watson* S. T. B. ad Rectori-
am Eccles. Paroch. de *Ellysworth*
ad presentat. M^ri *Hen. Hornby*,
S. T. P. hac vice Patroni, ratio-
ne cujusdam advocacionis pre-
fatto *Henrico* per Ven. in Christo
Patrem *Joh. Abbatem* Monast. de
Ramsay Ord. St. *Benedicti* Linc.
Dioc. & ejusdem loci conventum
concessit. [Reg. *Eliens. West*.]

d Nactus sum Sacerdotium intra septem millia a *Cantsabrigia*, ædes habet pulchras & mediocriter ad victum utile est; porro valet viginti nostrates libras supra om-

K

stle

tle of *Erasmus*, that this his Friend *Watson* had made a Tour into Foreign Parts, particularly to *Venice*,^a and some other parts of *Italy*, where no doubt, he added to those accomplishments, which made him even before, so much respected by *Erasmus*. I shou'd have been glad to have traced him farther, and given an account of his advancement in the Church, but it is more probable he was neglected by his Friends, and rose no higher, but dying at his Rectory House, was buried in his own Chancel. *Erasmus* having a great Opinion of his Judgment and Learning, desired his Opinion of his Edition of his *New Testament*, and seems pleased he was so favorable to that his performance.^b

John Brian, is another, who more than once is mention'd by *Erasmus* among the Learned Men he was acquainted with at *Cambridge*, we have some account of him from a MSS. of Archbishop *Tenison*,^a which saies, he was born at *London*, admitted into *King's College* in the Year 1510. commenc'd Mr. of Arts in 1518,

nia annua, sed hoc anno dimidiata portio fundetur in reparationem domus; hoc si tibi aut voluptati aut ulli usui esse potuerit, tuum erit, tibi quæ mecum commune, quomodo & erit, quicquid & aliud est meum. Utinam velis nos hic visere. *Watsoni* Epist. *Erasmo* p. 1382.

N. B. This Epistle was never printed before the Leiden Edition of his Works.

a ——— Illud voluprati fuit, quod veterum amicorum, qui-

buscum *Venetis* egi consuetudinem, memoriam mihi reficuiſti. *Erasmus Joanni Watsono* Edit. *Leid.* p. 166.

b — *Novum Testamentum* tibi, hoc est, viro tum integro, tum erudito probari non moleſte fero—Convenit hoc istis tuis moribus ita piis, ut supercilio careant, ita comibus, ut absit levitas, ita severis ut absit severitas. *Ibid.*

c Natus *Londini*, Art. Bacc. 1515. Art. Mr. An. 1518, *Tenif.*

that

that he was one of the most Learned Men of his time, especially in the *Greek* and *Latin* Tongues, as also a Publick Reader upon *Aristotle* in the Schools, and though he disobliged a great many, who affected the old Nonsensical distinctions, and quibbles, and wou'd not be drawn off from them, yet this made him first to be taken notice of, and then belov'd by *Erasmus*, then the greatest Critick on this side the *Alps*. There is mention of his writing a History of *France*; but it doth not appear it was ever printed.

Erasmus though he had the foregoing Learned Men for his Companions, and Associates at *Cambridge*, yet he corresponded with his Friends at *London*, and tells them the News of the Place; thus he tells *Colet*^b of a Famous Pretender at *Cambridge*, who gave out that by a certain Art he had, he cou'd renew Age, and raise even from the Dead, &c. but I pass over such things, and proceed to matters of greater importance.

^a *Joan. Brian* [admissus in Coll. Regal. An. 1510.] suo tempore æqualium suorum sine controversia *Græcis Latinisque* literis eruditissimus; *Aristotelem* publice per biennium publicis in scholis, non ex spinosis realium & nominalium (quorum tum altercationes *Academiam* perturbabant) subtilitatibus; sed ex ipsis Fontibus proponebat. Quo nomine multis factus invidior, at *Erasmo* cruditissimo illi ingeniorum censori charissimus, est effectus. *Erasmus* in Epist. Lib. 2. ad *Henricum Bo-*

villum, Briani Doctrinam laudat. MSS. *Tenison*.

Brianus. — is hanc *Gallorum* Historiam volumine complexus est. *Erasf. Ep. Amm.* p. 116. Ed. *Lon.*

^b Est hic medicus nostras, qui præsidio quintæ essentie prodigiosa designat facinora, e senibus juvenes, e mortuos vivos facit; unde nonnulla spes est futurum, ut rejuvenescam, si modo liceat quintam essentiam degustare, quod si contingat, non omnino poenitebit huc advenisse. *Erasmus Colet.* Ed. *Leid.* p. 108.

Some think that it was here at *Cambridge*, he translated the two first Books of the *Greek Grammar of Theodore Gaza* into *Latin*, which, however, I think, he did not publish till 1518, when he observ'd that not only the *English*, but the *Scotch* and *Irish*, had long since willingly and happily attain'd the *Greek Literature*, while the City of *Cologne* in *Germany* was still a Stranger to it.* Besides in his spare Hours, he had been revising his Notes and Emendations upon the Tragedies of *Seneca*, and sent over his Papers to *Badius* the Printer at *Paris*, who inserted them into the Edition of that Tragedian. He had likewise an opportunity in *Cambridge*, of collating some Ancient Copies of *Seneca*, the Philosopher, or Orator, in *King's College*, and *Peter-House College* Libraries, out of which he intended to make a fair and correct Impression. Which when he had done, a good while after left it to the care of a Friend of his at *Basil*, whom he

a *Theodori Gaze Theſſalonicenſis* Grammaticæ Institutionis libri duo per *Deſ. Eraſinum Rot.* in Latinam Linguam converſi ac diſtincti.

Epist. Ded. *Johanni Caſario Juliacenſi* dat *Antwerpia* 1518. pridie natal. *Joh. Baptiſt.*—— Nos quo magis quorundam tædio conſuleremus commoditatẽ hanc noſtra juvimus induſtria, eumque librum latinum fecimus, exemplis duntaxat exceptis. Ad hæc titulis diſtinximus, & annotationunculis additis nonnihil lucis

addidimus, ut jam quam minimo negotio percipi poſſit. —— Illud aliquoties mecum ſoleo demirari cum *Sarmata*, cum *Scoti*, & *Hiberni*, Græcas literas jam pridem nec illibenter nec infeliciter amplectantur, quo fato fiat ut una *Agrippina* urbs, ut vetuſtiſſima ita celeberrima, meliores literas adeo gravatim recipiat —— Tu mi *Caſari*, fac pergas de literis ac ſæculo tuo bene mereri, & iſtam quoque laudem *Colonenſis* Scholæ addere.

thought

thought capable of publishing it with advantage to the Publick: *Erasmus* being obliged to leave that Place, the Book was printed by *Froben* with a Dedication to Bishop *Ruthall*,^a which *Erasmus* had left with it, and ordered his present to be sent with all convenient speed, but it seems it came very late to his hands, not according to the Promise of a Book-seller, to whom it was committed at his going to *England*, and of which he had given Bishop *Ruthall* Notice, much wondring that his Lordship had never mentioned the receipt of it in his Letters: The Bishop on the other hand thought he had played upon him, and began to be angry with *Erasmus*, one also who had no kindness for him in the Bishop's Family, took this advantage, and so far prejudiced him against *Erasmus*, that he was never perfectly reconciled to him again, especially too,

^a *Cantabrigia* quum nactus essem aliquot *Seneca* libros manu descriptos, adhibito laboris socio totum *Senecam* percurri verius quam perlegi, annotatis in spatio marginis quæ vel diversa compereram in exemplaribus, vel ipse ex me addivinaram. In his erant permulta. quæ vigilantis & eruditi cujuspiam discussionem requirebant. Quum mihi diutius *Basilee* commorari non esset commodum, totum hoc negotium amico cuidam, de cujus fide, nec tum quicquam addubita- bam, nec nunc conqueri libet, commisi. At post menses aliquot

Basileam reversus, comperi sic tractatum opus, ut me vehementer puderet ejus editionis. Non hic vulgari more culpam in alium transferam, sed partiar magis inter eum qui commisit, & eum qui commissum ad se recepit. — curam per quendam bibliopolam, sibi felicem, aliis infelicissimum, *Seneca* codicem reddendum Episcopo [*Ruthallo*] cui dicaram hoc laboris. Is ex *Anglia* reversus affirmavit, se cum fide quod erat mandatam peregisse. Credidi. Quis enim non crederet sic asseveranti? Interim in meis ad Episcopum literis iterum atque iterum facie-

when this his back Friend taking this Opportunity, had shewn the Bishop, the Blunders in it, and insinuated, that he might think himself concerned, to have his Name inscribed to so bad a Performance: This then nettled *Erasmus* much, but more so, when upon his next return to *England*, he found that Prelate so much cooled in his friendship towards him; so that he resolved to make amends, and publish an Edition that shou'd be more correct, and (if he cou'd) redeem his credit, which he thought very much impaired, by this his unlucky trusting a Friend, in a matter of so much consequence: He then dedicates a New Edition to *Peter* Bishop of *Cracow*, which he did to shew the World, the former Edition was none of his, and that he entirely disowned it, but this being under his own Care and Inspection, he would warrant for; and

bam dicati missique voluminis mentionem Ille qui nihil acceperat existimabat se mihi ludibrio esse. Huic Stomachum etiam exasperavit Jureconsultus quidam, qui illi erat a conciliis. Nam indarat Episcopo locos aliquot, qui tam manifestum habebant mendum, ut mirum sit nec ab operis esse animadversum fuisse. Tandem cum redissem in *Angliam*, ignarus harum rerum, comperi præfulem illum, quem habere solebam, mire frigidum, & causam expiscatus sum. Itaque præter Editionis dedecus propemodum etiam amici non vulgaris jacturam feci.

a— Interim semper stimulavit

animum calcar ignominie, ut quemadmodum solent milites post cladem acceptam in proximo conflictu, virtute dedecus acceptum pensare, ita feliciore recognitione sarcirem, quod in Editione commissum erat —

Itaque melioribus, ni fallor, avibus *Senecam* in manus recepi, in quo emaculando tantum curæ, tantumque sudoris impensum est, ut optimo jure possim abdicare priorem illam editionem. —

Opus pridem dicatum Episcopo *Thome Dunelmensi*, nunc videat alterius præferre nomen. Hoc amplissime præsul, nec casu, nec temere sed consulto factum esse fateor. Siquidem vel hac ratione

though

though he was always diffident of his own Performances, and never had an Opinion of any thing he did, yet he was much more satisfied with his own than that bad Edition, that was before published in his Name, writes therefore to *Cambridge* to his Friend *R. Aldrige*,* then Provost of *King's* College, and had the Manuscript in that College Library, again collated with another of the same Author in *Peter-House* Library, his *German* Friend the first Publisher having, lest he shou'd be discovered to have made the many blunders the Book abounded with, made away with *Erasmus's* Copy and Collations; this was the first time he had trusted any thing of this nature with any but himself, and was resolved never to do it again; we find him therefore after he left *England*, spending almost the remainder of his Life at *Basil*, continually attending the business of the Press, that he might

cunctis testatum esse volui, priorem editionem non fuisse meam, quanquam plus satis fretus amici cujusdam promissis addideram præfationem.—Ac ne quid infelicitium auspiciorum hic resideret, sed plane novo genio jam aliud prodiret opus, mutata præfatione, tuo nomini auspiciatissimo vigilias hæc meas dicare visum est. *Erasmi* Ep. *Petro Episcopo Cracoviensi*. Ed. *Bas.* pag. 1182.

a *Erasmus*: *Rob. Aldriso* —
— Editionem commendaram *Germano* cuidam, quem habebam pro amico fidissimo; is absente me pessima fide se gessit in excuden-

do opere. Et ne deprehenderetur, optimam exemplaris partem sustulit. Hoc dedecus mihi faciendum est. Quare te rogo, charissime *Aldrisi*, sume volumen Operum *Seneca* a *Frobenio* excusum, & committe aliquibus bonæ fidei, qui denuo adscribant in margine quæ discrepant. Eum Codicem sic notatum mittito ad *Th. Morum* — meum peccatum erat quod oblitus sapientissimi de *casta* apologi amicorum operam expectarem, in eo negotio quod per me rectius geri & potuit & debuit: illius, quod inexploratis humeris suscepit sarcinam viribus majorem. Ep. *P. Crac. Episc.* 16.

never have the same vexation again, knowing that to be a very safe Maxim, *never to trust any Person, with what a Man can do himself*; in which he had failed in this whole business.

I have been the longer upon this affair of *Seneca*, since perhaps nothing ever concerned *Erasmus's* Credit more, than the miscarriage of this Book, and gave occasion to his so often mentioning it; it is certain he took more than ordinary pains about the next Edition, and though he knew his Friend *Lud. Vives* was publishing the same Author, and he had a great Opinion of his Learning and Judgment, yet he thought himself in Honour obliged to publish it again, therefore gives that Learned Man notice of his Design, and his Reasons for engaging in the same Work with himself,^a and would dehorte him from prosecuting it, if he had no other collations, than he himself had. From the whole we may perceive that the loss of his credit, did more sensibly touch him, than the loss of his Friend and Patron Bishop *Ruthall*, who is (as before observed.) never much affected him after this unhappy Accident.

There is a memorable Fact, which is said to have hastened the Death of Bishop *Ruthall*, which as it shews the treachery of Cardinal *Wolsey* to him; I shall beg leave to insert here, in the very words of his Historian. *He was*

^a Si de *Seneca* nihil habes, nisi quod annotatum erat per *Aldrisium* in Codice, qui diutius erat apud *Morum*, nihil ages, nos habemus longe alia. *Erasmi Epistol. Lud. Vivi.*

*commanded by the King to write a Book concerning the State of the Kingdom, and to deliver it when finished to the Cardinal: But he had written another Book concerning the State of his own Affairs, covered and stitch'd so exactly after the same manner, that one of them could not upon sight be distinguished from the other. Having ordered a Servant to bring him a Book covered with white Parchment, he brought that relating to the Bishop's private Affairs, which without looking in it, he delivered to the Cardinal, who afterward discovering the mistake, was much pleased; telling the King if his Majesty had occasion for Money, he might now know where to be supplied; for it appear'd by that Prelate's own account, that he was worth 100, 1000*l*, an immense Sum at that time: so soon as the Bishop perceived his Error, he was seised with such a Grief, that it is said to have hastened his Death.* It is not said whether the King did take advantage of this Information, but this we are sure of, that not a great while after, in the same Net he laid for others were his own Feet taken. For the Cardinal's whole Substance and the vast Treasures he had amass'd together, were all seised for the King's use, and he himself died with Grief. — *Nec Lex est justior ulla.* —*

Bishop Ruthall was said to be a most muni-

a *Wolsey's Life* by Dr. Fiddes, from Bp. Godwin's Cat. of Bps.
ficient

ficent Benefactor to the Palace of *Aukland*, belonging to his See. As also Founder of a Free School at *Cirencester* where he was born, giving a Houle and Seven Pounds *per Annum*, for the maintenance of a Master. ^a Tho' he was bred at *Oxford*, we find incorporated D.D. with Dr. *Mayn* at *Cambridge*. ^b of which University he was Chancellor *anno* 1503, as you may see in *Antiq. Britan.* where his Arms are quartered with the See of *Durham*.

Erasmus's chief Residence was at *Cambridge*, but during this longer stay here, we find that he went frequently to *London*, having a Gelding or two ready always for that purpose, delighting much in riding, his Friend *Ammonius* having made him a present of one, as before he had another from *Ursewick*, and from *Polyd. Vergil* also, and Arch-Bishop *Warham*.

This Prelate's vicinity to *London*, was a great Temptation for his repairing thither often, his good old Patron, being never long easy without him: Before he left *Cambridge*, he sent for him, and sounding him as to his Circumstances, ^c generously found, that considering

^a Wood's *Ath. Oxon. Vol. I. Col. 565.*

^b Anno 1500. Inprimis conceditur Magistro Doctori *Mayn* Elemosynario Domini Regis ut possit stare sub eodem gradu in ista Universitate, quo stetit *Oxonii*.

—Eadem gratia conceditur Magistro Doctori *Rothall* Secretario Domini Regis. [*Old*

Proflor's Book. from the Reverend Mr. Baker.

^c Annui reditus statim sunt paulo plus quam quadringenti floreni aurei. Atque hic census impar est (fateor) sumptibus, quos exigit hæc ætas ac valetudo, famulorum, & scribarum necessaria studiis meis opera, tum inre-
spiciens crebra migratio, atque e-
the



in England so long, at several Different times, yet keeping company with Learned Men, he never gave his mind to be Master enough of the English Tongue, even to hold a Conversation, much less to preach in it. One of our Country-Men giving this as a Reason why, he writ Latin Epistles to him,) but however the Arch-Bishop presented his Suffragan Dr. John Thornewton, and charg'd the Living with a good Pension to Erasmus, but saies he, when the Arch-Bishop found, that I made a farther scruple of receiving the Money, when I did no Duty for it, he good Man comforted me up, and said, what great service cou'd you do, if you were able to preach in a little Country Congregation? you do much greater service by your Writings, for in them you teach the Preachers themselves, and why then shoud you think much of taking a little of the Ecclesiastical Revenues for your Pains? Come, I'll satisfy your Conscience: I'll take care that the Church shall be duely*

pecuniolam gravatim accipere quod a populo cui nihil prodessem colligeretur, sic me consolatus est vir egregie pius: Quid inquit, magni faceres, si uni agresti popello prædicares? nunc libris tuis omnes doces pastores, fructu longe uberiore, & indignum videtur, si ad te paulum redeat stipis Ecclesiasticæ? Iſtam ſolicitudinem in me recipiam: providebo ne quid illi deſit Eccleſiæ. Idque fecit: nam ſubmoto cui

reſignaram ſacerdotium, is erat illi a ſuffragiis, homo variis diſtractus negociis, alium præfecit juvenem rei Theologicæ peritum, probatis & integris moribus. *Erasmi Eccleſiaſtes ſive de ratione concionandi.* Op. Tom. V. p. 678.

a Si vel tu *Anglice* calleres, vel ego aliam quamcunque tenerem, linguam haudquaquam latinæ ad te darem literas. *R. Sampſon Ep. Erasmo.*

ſupplid,

supplied, and he did so; he removed the *Suffragan*, a Man taken up with multiplicity of business, and presented a New Incumbent, a *Young Man*, and a sober good Divine, but before the Resignation, there had been a Difference between him and *Erasmus* about the Tenth, which the Bishop wou'd have deducted out of the Pension, which *Erasmus* expected to have receiv'd clear and without abatement: *Dean Colet* was the Friend who received the Pension for the use of *Erasmus*, and gave him an account of the Bishop's detaining a part of it, on the pretence of Tenth; to which *Erasmus* made a short and plain Answer, like a Man that insisted upon Right and Justice. *He admires what the Suffragan means by talking of any Deductions; he knew the Ordinary Payments out of the Living, before he accepted it, on Condition of a clear Pension, and he did not then say one word about the dividing the Burden of Tenths, the yearly Pension was 20*l*, and the Arch-Bishop added 20*l* annually out of his own Pocket, that E-*

a XVIII. Nov. MDXIV. *Richardus Master A. M. ad Ecclesiam de Aldyngton per liberam resignationem ven. viri D. Joannis Dei Gratia Cironen. Episcopi ad collationem Archi-episcopi juratus de bene & fideliter solvendam quandam annuam pensionem viginti librarum cuidam Magistro Erasmo Rotherodamo Clerico nuper dictæ Ecclesiæ Rectori. Reg. Warham.*

b *Erasmus Rot. Coletæ suo S.D.*
 ——— Suffraganeum demiror quid sibi velit: cum has exactiones sciret indicatas, jam tum cum pensionis onus reciperet: atque id temporis de communicando onere decimarum ne verbum quidem.

c Archiepiscopus *Cantuariensis* sic me fovet, sic complectitur, ut si frater esset aut si pater, non possit amantius ex hujus donec
Erasmus

rasmus might live the more comfortably, and creditably.

It had become a common Practise for Bishops to allow Incumbents, the Liberty of resigning Parochial Churches, on Condition, that the next Successor shou'd pay a certain Pension to them, during their natural Lives: this Custom was grown into a very great Abuse, by drawing the Clergy into Simoniackal Compacts, diminishing the value of Livings by laying the Burden of Pensions on them, defrauding the right of Patrons, &c. *And therefore Arch-Bishop Warham, in a just sense of that Scandal and Mischief to the Church, had resolv'd to break that Custom in his own Diocess, and not to suffer any Benefice to be so loaded with any Pension for the time to come excepting in this one Instance, in favor of Erasmus, and that this might not pass into a Precedent, he took care to enter the Reason, why he did it, in this single Case, because Erasmus was a Man of consummate Learning*

pensionem habeo Sacerdotio resignato satis amplam: tantundem addit alter ille Mæcenas de suo. *Erasmus, Antonio a Bergis Abbatibus Bertini dat Londini pridie Id. Martias MDXIII. Edit. Lond. Col. 144.*

Gulielmus ille Waranus — me veluti fugitantem in amicitie sue nassam pellexit. Gustata duntaxat illius humanitate contuli me in Italiam. Ibi cessantem neque quicquam minus quam de repetenda Britannia co-

gitantem, ultro revocat delat Sacerdotio. Hoc quoque neglectum est. Cæterum ubi me verus alius retulisset in *Angliam* si astrinxit, non tam benignitatem quamquam ea quoque fuit & e in illo singularis, quam amabilium jucunditate, miraque in amando constantia, id quod i viris primatibus sæpe rarissimum est, ut nolens illi præberem munus. Hæc erat esca quæ me pertraxit in suum jus &c. *Erasmus Adagia Op. Tom. II. p. 931.*

in the Latin, and Greek, who by that Learning and Eloquence, had like a New Star enlightened the Age he now liv'd in; and therefore he might well recede from his former Intention, for the sake of such an Excellent and Singular Person, who had desir'd to be discharg'd of the Care, because he cou'd not preach the Word of God in English to the People, nor otherwise discourse to them in their Mother Tongue; especially when by this means the Arch-Bishop might better consult the good of Souls, and Erasmus might have more liberty to prosecute his Studies, and might have the greater Respect shewn to him, for his love to the English, while despising Italy, France and Germany, in any of which Countries, he might have been honourably supported, he chose rather to return to this Island, to pass the remainder of his Life with his Friends here, and to give them the pleasure of his learned Conversation. [See the Original Deed in the Appendix.]

It may be thought worth remarking, that *Elizabeth Barton*, otherwise called the Holy-Maid of *Kent*, was of the Town of *Aldington*, where *Erasmus* was Rector; as appears by her Indictment at her Tryal, as also that *Richard Master*, who was *Erasmus's* Successor, and by whom he was paid his Pension, was one of the Managers of this Pious Fraud, and for which amongst others he suffered Death: about a Year or two before *Erasmus* died at *Basil*, perhaps there

there never was so notorious a Cheat ever carried on with so much Art, and Success, as this was for a considerable time, for not only the Simple, but also (as the *Historian* saies) the Wife and the Learned were deceived by her, insomuch that *William Warham*, Arch-Bishop of *Canterbury*, Bishop *Fisher*, and Sr. *Tho. More*, *Erasmus's* greatest and best Friends, gave too much credit to it. The same Author *observing that these matters, and many other had been traiterously practised, and imagined amongst the Parties many Tears, chiefly to interrupt the Divorce, and to destroy the King, and to deprive him from the Crown, and Dignity Royal of this Realm, as in the Act of Attainder doth appear.* [Holinshed. Vol. 2. p. 937.

Erasmus seemed above all others to depend upon Arch-Bishop *Warham*,^a and even dreaded the surviving of him, lest he should want the certain annual returns of his Kindness, he had indeed other Pensions paid him from *England*, but they were so docked by the Persons through whose hands they came, that he was forced to be content with a small Portion of

^a Archiepiscopus *Cantuariensis* jam ad extremam senectutem pervenit. Si non attingit, certe proximus est anno octogesimo, sed magis arbitror excessisse. Alioqui semper hactenus prospera valetudine, nunc ut fertur, adhibuit tertiam tibiam. Spero equidem illum mihi superstitem fore, sed timeo: siquid secus acciderit,

animus est tuam celsitudinem in illius locum surrogare. E duabus *Angliae* pensionibus debentur quotannis plus minus ducenti floreni, sed ea pecunia per negotiatores ad me pervenit accisa, nonnunquam usque ad quartam partem, interdum & intercipitur. *Erasmii* Epist. *Christoph. a Ssadio* Epist. *Augustano* Ed. *Lejd.* p. 1291.

them:

them: but whatever came from the Arch-Bishop was done after so obliging, and engaging a manner; that he would as often refuse, as accept, for fear of being too troublesome and chargeable to so good a Friend: and especially^a too since he was content with little more than wou'd maintain a brace of Geldings, and a couple of Servants, without which he could not well be easy, seeming once to be much concerned at his selling one of his Horses to help him upon some great emergency.

Erasmus, in an Epistle^b gratefully owns all the before mentioned Favours of his great Patron the Arch-Bishop *Warham*, as well as those of his other *English* Friends, and tells us that even the King, who had wrote to him in *Italy*, now talk'd of him very honourably, and affectionately, and as often as he waited on his Majesty, he was receiv'd with such an affable and gracious Air, that it was plain the King's

a Quod tam solícite metuis, ne quid mihi desít, agnosco paternum quondam tuum in me affectum. Sed non facile premitur egestate, qui didicit parvo contentus esse. Quanquam nunc satrapes quispiam mihi videor alens duos equos curatíores quam sit ipse Dominus, & duos famulos Domino suo elegantiores.
Erasmus Warhamo.

Quo quidem viro [*Warhamo*] et nihil habet illa insula, vel eruditione, vel integritate, vel omnibus denique ornamentis Episcopali- bus absolutius; ita non alium habet, ad provehendum

optimarum rerum studium propensíorem — *Eras.* Epist. *Leoni* Decimo. —

b In *Anglia* nullus est Episcopus, qui non gaudeat a me salutari, qui non cupiat me convivam, qui nolit domesticum. Rex ipse paulo ante patris obitum, cum essem in *Italia*. Scripsit ad me suapte manu literas amantissimas, nunc quoque sæpe sic de me loquitur, ut nemo honorificentius, nemo amantius, & quoties eum saluto, blandissime amplectitur, & oculis amantissime obtuetur, ut intelligas eum non minus bene de me sentire, quam

Thoughts of him were as favourable, as his Words: that the Queen offer'd to retain him as her *Præceptor* in the *Latin Tongue*, that every Body knew, if he wou'd but stay a few Months at Court, he might have what Ecclesiastical Preferments he pleas'd, but that he preferr'd his Liberty and his Studies before all other Temptations. Besides (saies he) the Arch-Bishop of *Canterbury* Primate of all *England*, and Chancellor of the Kingdom, treats me as if he were my own Father, or my Brother, and as an earnest of his Affection, he has giving me a Living of one Hundred Nobles *per Annum*, which for my conveniency he has suffer'd me to resign, and to reserve out of the Profits, a yearly Pension of an Hundred Crowns: for the few Years last past, tho' I never askt for any thing, he has given me in an abundance, above 400 Nobles, even one Hundred and Fifty in a Day. From the bounty of other Bishops, I have had above an Hundred Nobles; the L^d. *Mountjoy* formerly my Pupil, gives me an annual Pension of one

loqui. Regina conata est me sibi præceptorem adsciscere. Nemo est qui nesciat quin si vel paucos menses velim in aula regis vivere, quantum libeat Sacerdotiorum accumulaturum. Sed ego huic otio meo, & studio, & laboribus omnia posthabeo. *Cantuariensis* Archiepiscopus totius *Anglia* primas, & regni hujus *Cancellarius*, vir doctus & probus, me sic amplectitur, ut si pater esset, aut frater, non possit amantius. Et

ut intelligas hoc cum ex animo facere, dedit mihi Sacerdotium centum fere nobilium, quod postea volente me in pensionem centum Coronatorum mutavit, ex mea resignatione, ad hæc dedit dona supra 400 nobiles. His pauculis annis, idque nihil unquam petenti, dedit uno die nobiles 150 ab aliis Episcopis supra 100 nobiles accepi gratuita liberalitate oblatos. D. *Mountjoy* hujus regni *Baro* quondam

Hundred

Hundred Crowns; the King and his prime Favourite and Minister, the Bishop of *Lincoln*, promises me what I please; both the Universities, *Oxford*, and *Cambridge*, are contending for me, for at *Cambridge* I taught the *Greek* Tongue, and Theological Sciences, for several Months, tho' *gratis*, as I always resolv'd; the Colleges in the two Universities have in the Constitution of them, so much of Piety and Regularity of Manners, that were you to see them, you wou'd despise what they call a Religious or Monastick Life.

'In a Letter to K. *Henry* the VIII, sometime after this, he expresses a great deal of pleasure, in saying, ' that though he was not a Native ' of *England*, yet he was adopted into it: ' and had as hearty love and esteem for it, as if ' he first drew his Breath here: and in an Epistle to a Friend then going into *England*,^b he infinitely prefers our Country before his own;

meus discipulus, dat annue mihi pensionem centum Coronatorum. Rex & Episcopus *Lincolniensis*, qui nunc per Regem omnia potest, magnifica multa promittit. Sunt hic duæ Universitates *Oxonia* & *Camabrigia*, quarum utraque ambit habere me: nam *Camabrigia* menses complures docui *Græcas* & sacras literas, sed gratis & ita facere semper decretum est: Sunt hic Collegia in quibus tantum est Religionis, tanta vitæ modestia ut nullam religionem non sis contempturus, si videas. *Erasmi* Epist. P. *Servat*

sio. Edit. *Gul. Batefii*. 4to pag. 193.

a ——— Equidem natus non sum, fateor, sed insitivus *Britannia*; & tamen ubi mecum reputo quot illic annos vixerim, quot illi debeam *Mæcenates*, quot eximios & synceros amicos, quantam fortunæ meæ si qua tamen est portionem, non minus illi felicitatem hanc gratulor, quam si me genuisset *Eras*. Epist. *Hem*. VIII. Edit. *London*. p. 357.

b In revisenda *Hollandia* nolim te protectionis dispendium face-

thinks the one hardly worth seeing; while in the other, he wou'd meet with every thing that was grateful and delightful; but adds this piece of advice, that he shou'd always behave himself modestly, and not be too free in his disliking or speaking against any thing, he was not pleas'd with, this being a thing that wou'd not be born with; (the *English* People being not without Reason, great lovers of their Country:) and therefore it wou'd become him not to provoke them, by any Reflections upon Things or Persons: it being a great Fault in some Travellers, who are prejudiced against every thing, that is different from the usage of their own Country; Musick it self tho' never so Fine and Exquisite, may yet not be pleasing to the Ear that is not us'd to

re. quid enim eo te vocet, nisi computationes aliquot, quæ nec ingenio tuo, nec valetudini conveniunt? Est aliquid videre illam doctorum omnium literis celebratam *Britanniam*, & ad morum civilitatem simul & prudentiam conducet, cum tot *Anglia* magnatibus, cum tot eruditissimis viris fuisse congressum, quorum tamen humanitas singularis, cave ne te reddat negligentem, aut audaculum, sed, utcumque illi se submitunt, tu semper fac ut tuæ modestiæ memineris — Imprimis cave ne quicquam ejus regionis contempnas damnesve. Est enim ea gens nō re φιλόπατρις, nec id sine causa. Habet enim eximiam regionem quanquam omnes in admiratione, rerum patriarum

φιλάτοι sumus. Solent enim quidam inciviles illico damnare, si quid insolitum viderent, ut nulla fere placet musica, nisi cui assuevimus. — In recipiendis munusculis (name est ea gens non minus liberalis, quam parca *Brabantia*) veteris proverbii memineris ὅτι πάντι, ὅτι πάντι, ὅτι πῖρα πάντων. A beatis & sinceris amicis si quid ultro deferetur, accipito, sed cum grati animi testificatione. a mediocribus aut frigidis amicis si quid offeretur, excusato, sed civiliter. Est enim plus artis bene recusare beneficium, quam bene accipere. Sunt tamen qui quum parum sint amici, tamen salam fiunt inimici, si recuses quod offerunt. Interpretantur enim aut muneris exilitatem contemni, aut

It :

it: He commends in the same Epistle, the Generosity of the *English*, how much they exceed their Neighbours in this Point, and then lays down excellent Rules, how to comport himself as to the receiving, or refusing of Gifts.

In another Epistle^a he seems to have much Indignation against his own Country, for its setting no greater value upon him, when all other Countrys did honour and esteem him and strove who shou'd have most of his company, *Holland* neglected and undervalued him, but whatever flights he might meet with in his Lifetime, his own Town has (as I have already observ'd) done honour to his Memory in several very laudable Instances, to which I shall only add, that the Publick School not far from the Place where his Statue is erected, is denominated from him *Schola Erasmi*, and the Market adjoyning *Erasmus's* Market.

There were in *England* about the time of of *Erasmus's* sojourning here, two Foreigners (*viz.*) *J. L. Vives*, and *Polydor Vergil*, who were much valued by him, the former *Job. Ludovic. Vives* (as we are informed by Mr. *Wood*) was born at *Valenza* in *Spain*, educated in

se esse invisos: horum animo cedendum est, sed oratione quam maxime plausibili: absit autem ut usquam præ te feras sordidum animum, & hujusmodi prædularum avidum. *Eras.* Epist. Nic. *Cannio* Ed. *Leid.* p. 983.

a Hoc male me habet. *Italos, Hispanos, Getas, Danos, candidiores*

exerior in me quam meos: famelicum hominum genus, & soli ventri natum—*Erasmi* Epist. *Ammonio.* —

Etiam si me contemnit *Hollandia*, hic certe non usquequaque contemnor, neque inter magnates, neque inter religiosos, neque inter eruditos—Epist. *Gul. Goudano.*

Grammar Learning there, but in Logick at Paris, at which time all good Arts were banished thence, and the Students totally bent on Sophistical Cavils. Soon after being taken off from these vain babblings, he applied himself to the Study of Humanity, and became (his Age considered) noted for it. Afterwards he went to the University of Lovain, where he seriously applied himself to Latin and Greek Learning, and sought out akwaies to be acquainted with polite and learned Men, being then by that time, so polite himself, that in detestation of his former Errors, in following vain Sophistry, he wrote a Book contra Pseudo Dialecticos. At riper Years he applied himself to the Study of the Civil Law and of Divinity; and to the searching of the Writings of all the learned Doctors of the Church by the Advice of Des. Erasmus, who had a particular Respect for him for mending and correcting some of his Writings, and collecting his Adagies. On the 4 July 1517. he was made (being then at Lovaine) one of the first Fellows of Corp. Christi Coll. in Oxon. by the Founder thereof. By which time his Fame being spread over England, and the more for this Reason, that Catherine of Spain, the first Wife of K. Henry VIII. had a peculiar respect for him. He was invited into England by Cardinal Wolsey (as it seems) in the Tear 1523, and coming to Oxon in Aug. or Sept. did read the Cardinal's

dinal's Lecture of Humanity in the Hall of the said College; and that (as it is said) of the Civil-Law before the Members of the University. Farther also to add Grace and Honour to him, it pleased K. Hen. VIII. Queen Catherine, and the prime Persons of their Courts to be (as some report) his Auditors at the the latter end of the aforesaid Year, he having been solemnly incorporated Doctor of Civil-Law before as he had stood in another University. While he remained here, he wrote his Books de Ratione Studii Puerilis, and de Consultatione, and became so much admired by the Academians, for his great Learning and Eloquence (and the more for this Reason, that their Studies were then bent towards Humanity) that they revived the Degrees of Grammer, Rhetorick, and Poetry, which had before been much neglected. *Afterwards he retired to Bruges in Flanders from whence he came, where about that time he took a Wife, but the next Year (*viz.* in March 1524. he was at Oxon again, as appears from an Epistle to K. Hen. VIII. dated from thence at which time (Mr. Wood thinks) he continued his Lectures either in Humanity or the Civil Law, and was constituted Tutor for the Latin Tongue, to the young Lady Mary Daughter to King Hen. VIII. His Writings are many, printed in two Tomes at Basil. 1555. I shall only set down what relates to our selves (*viz.*)

De Institutione Feminae Christianae lib. 3.
Dedicated to Catherine Queen of England.

De Ratione Studii Puerilis. Dedicated
also from Oxon. in 1523. to the same Prin-
cesses.

Satellitium Animi, vel Symbola. Dedicat-
ed to Princess Mary, Daughter of King Hen.
VIII. from Bruges, 1524.

Epist. ad Hen. VIII. dat Oxon, 12 Mart.
1525.

A Translation of *Isocrates Nicocles* into
Latin from the Greek dated from Oxon. 15.
Dec. 1523. and dedicated to Card. *Wolsey*.

He died at *Bruges* in 1544. and was buried
in the Church of St. *Donantius* there. As this
Learned Man was by his being so long and
often in *England*, almost naturalised to us, and
also so very intimate a Friend of *Erasmus*, the
aforegoing Account of him, chiefly from *A.*
Wood, cou'd not but be very proper in this place.

Erasmus had so high an Opinion of his
Learning, that he says he wou'd almost in time
obscure his own Fame. And in return, we find
that he had the highest value for *Erasmus*,
whom he stiles his *Præceptor*, and enquires
very passionately about his welfare.^b

a De *Ludovici Vivis* ingenio
gaudeo meum calculum cum tuo
consentire. Is unus est de nu-
mero eorum, qui nomen *Erasmi*
sint obscuraturi. *Erasmi* Epistola
Thoma Moro. inter Epist. *Eras.*
Ed. Leid. p. 542.

b Szpenumero sum precatus
ut ad nos scribere frequentius de
Erasmi præceptoris nostri valetu-
dine, rerumque suarum statu, qui
mihi non minus curæ est quam
meus ipsius. *Vires Gib. Cognato*
ib. p. 1819.

Having said so much of this Learned *Spaniard*, give me leave briefly to mention his *Italian* Friend *Polydore Vergil*, with whom as *Erasmus* became very early acquainted with in *England*, must not be left out of the Catalogue of his Friends. He published had done as *Erasmus* a Collection of *Adagies*, and seeing that he had not the good Fortune to have his Book so well accepted as his was, seem'd much displeas'd, and did all he cou'd to depretiate it: But *Erasmus* was too generous to retaliate such usage; only gently hints to him, that if he had a mind to succeed better hereafter, (whatever Opinion he had of his Performance) he shou'd consult with *More*, *Tonstal*, *Linacer*, and *Latimer*, who wou'd help him to publish with greater Advantage.* He had it seems also taken occasion in his Preface to say something in favour of our Country-Man *Lee*, his mortal Enemy, besides what look'd like an Emulation between him and *Erasmus*, who wou'd not quarrel with him, I wish we had no cause neither, for his destroying the many Manuscripts out of which he compil'd his History, which is a charge I fear lyes still heavy upon his Memory.

^b However its certain *Erasmus* respected him as a Person of Worth and Merit, especially he

a ——— *Polydorus Vergilius* vir eruditus, mihiq; nunc amicissimus, qui passim predicabat, me suis ingredi vestigiis, æmulum operis alieni, non auctorem mei: cum hoc libelli quicquid erat,

annos aliquot edidissẽm, priusquam *Polydori* nomen nossẽm. *Eras. Epist. Budæ.*

b Sic te amo, mi *Polydore*, sic tuæ gloriæ faveo, ut non graver vel dimidium totius laudis tibi

commends him for his Version of a piece of St. *Chrysostom*,^a as well as for some other of his Productions. As *Polyd. Vergil* abounded in Money having so profitable a Place as that, of being Collector of the Pope's *Annates*. So upon occasion we find him very generous to *Erasmus*, at one time he acknowledges in a Letter of Thanks to him, that he had from him a Present of Money, in order to buy him a Horse, and by an Intimation in his Letter, he seem'd to expect some other tokens of his Friendship,^b this Person after 40 Years living in *England* was honourably dismiss'd with a Gift of 300 Crowns from the King, with Liberty of enjoying the the Arch-Deaconry of *Wells*, and the Prebendship of *Nunnington*, in the Church of *Hereford* to his death. He seems to have been a Person of Publick Spirit, having presented the Church of *Wells* with Hangings for the Quire, upon which were wrought a Laurel Tree, and these Words——*Sunt Polydori munera Vergilii*.

largiri, siquidem hoc tibi foret usque adeo cordi, nisi sic tibi vindicare, ut nec tu mihi sis gratiam habiturus, & ego non candidus in amicū sed alienæ gloriæ furunculus viderer posteritati; si tamen hæc legit posteritas—Tamen illud tibi persuaserim, mi *Polydore*, ut posthac in edendis lucubrationibus tuis *The Morum, Cuthb. Tonstallum, Thomam Linacrum, Gul. Latimerum*

homines vere doctos & amicos adhibeas tu in consiliū. *Eras. Pol. Verg. Ed. Leid. p. 673.*

a —Idem opusculum [*Chrysostomi Monachus*] in *Anglia* vertit *Vergilius Polydorus* satis feliciter, mihi dicatum. *Eras. Ep. N. Mallario Ibid. p. 1388.*

b Dediti quo paretur equus, utinam dare possis quo reparetur equus. *Eras. Epist. Pol. Verg. Ed. Lond. 1093.]*

Erasmus

**Erasmus* while in *England*, mentions a pleasant Story of a Conversation he had at *Westminster*, at the Lodgings of his Friend *Ammonius*, in the College of St. *Stephen*, with *Canossa*, another *Italian*, the Pope's Legate, it seems he was invited to Dinner by *Ammonius*, who wou'd not tell him who was to be there with him; and by his Habit he cou'd never suspect, that the Stranger was a Person of that Character he appeared to be afterwards, especially too, having but one Servant, *Erasmus* launched out upon several Subjects with *Ammonius*, with a plain neglect of *Canossa*, as a Person below his Notice, unless it was for his rough and impolite behaviour, so taking him to be a Trader, he cou'd not conceal his Contempt of the Man, though he had the Curiosity to ask in *Greek* his Name of *Ammonius*: but was not the wiser for his Answer. However *Erasmus*, without any reserve, began to talk Politicks, and as ill luck wou'd have it, even of that very Affair then upon the Anvil, the Pope's interposing in the Affair of Peace between the Kings of

a Invitarat me *Andreas Ammonius* ad prandium, veni nihil suspicans insidiarum: amabam enim hominem familiariter. Apud eum reperi quendam veste oblonga, sed capillis in reticulum collectis, unico tantum famulo. Multa fabulatus sum cum *Andrea*, nihil omnino suspicans de *Canossa*. Admirabar tamen hominis militarem ferociam, ita-

que *Græce* percunctatus sum *Andream*, vis ibi dicitur. Is respondit *ἰπποπόσις* — toto convivio cum *Andrea* familiariter ex more fabulas miscui, non dissimulans negotiatoris contemptum. Tandem percunctatus sum *Andream*, num verus esset rumor venisse legatum, qui jussu *Leonis X.* dissidium inter *Galliarum* & *Angliæ* reges componeret,

England

England and *France*, and sending his Legate (the very Perlon in company) over upon that Account, he proceeded to ask whether he was a Cardinal, and said somewhat reflecting upon that Order, *Canossa* seemed a little nettled, and spoke to *Ammonius* aside both in *Italian* and *Latin*; *Erasmus* still taking him at most for an Ingenious Merchant. Then the Legate addressed himself to *Erasmus*, and told him, he wondred that since he was so much respected in *Rome*, he shou'd chose to live in *England*: *Erasmus* returned, that he thought himself very happy among the very many Learned Men he found in our Country, above whom he would not presume to value himself; but what he said railed the Passion of *Erasmus*, and being upon his Mettle, he was very glad after he knew with whom he had held this Conference, that he had not spoke something of dangerous Consequence to himself; being not used to set a Guard upon his Tongue, but speak whatever came uppermost. *Erasmus* and

annuebat. Summus, inquam, Pontifex non eget meis consiliis, si tamen hic me adhibuisset, aliud suavissem. Quid, inquit, *Ammonius*? Non expediebat, inquam, fieri mentionem pacis.—— Mox urgebam, num revera esset Cardinalis Tergiversatus est *Ammonius*, tandem, est, inquit, animo *Cardinalitio*—— Tandem dixit nescio quid *Italice*. Mox admiscuit voces *Latinas*, sed sic ut posses negotiatorem ingeniosum agnos-

cere — ad me versus, dixit: Demiror te in hac barbara natione velle vivere, nisi forte hic mavis esse solus, quam *Rome* primus. Hanc argutiam demiratus in negotiatore, respondi me vivere in ea regione, quam plurimos haberet insigniter doctos, inter quos mihi satis esset ultimum tenere locum, quum *Rome* nullo in numero futurus essem. Hæc aliaque dixi, non nihil iratus negotiatori. Puto

Ammonius

Ammonius walked together in the Garden, after the Legate was gone, but the Secret was not imparted at that time, but afterwards he told *Erasmus* that the Legate *Canossa* wou'd fain have him accompany him to *Rome*: but he wou'd not agree thereto, being jealous that he had made the him his Enemy, or at least that he was not altogether pleased with what passed in the abovementioned Conversation. But we find however that *Erasmus* conceived afterwards a very good Opinion of *Canossa* and received Favours from him.*

Erasmus by being frequently at *London*, and his Fame much increasing since the last time he was in *England*, he found an easy access, to the best and the greatest of our Country-Men, who were proud of having their Names immortalised in his Books, which, he was continually preparing for the Press.

mihî tunc genium aliquem bonum adfuisse, alioqui in summum discrimen me pertraxerat *Ammonius*, qui non ignorabat, quanta libertate soleam apud amicos effutire, quicquid in buccam venerit. Surreximus. *Andreas* & ego diutius ambulavimus in horto, qui ædes dirimit, ac post diutinam confabulationem officii causa produxit ad ostium terrestræ, nam ea pars domus, in qua pransi fueramus, spectat flumen *Thamisin*, malebam enim redire pedibus quam cymba. *Erasmi*

Epist. Germ. *Brixio*. Ibid. pag. 1459.

a Magnopere tibi gratulor & ornatissimi præsulis *Lud. Canossa* amicitiam, quem mihi apud *Britannos* nosse contigit dum auctoritate *Leonis* Pontificis maximi, dissidium inter *Gallia*, *Britannia*que Reges componeret, admiratus sum ingenium longe dexterrimum, singularem in me favorem, quem & tum præsentî & mox absenti per literas significavit, vehementer amavi. *Eras.* Ep. Jac. *Tuscano*.

But

Leaving then these Foreigners I proceed to speak of an *English* Friend and Patron of *Erasmus* (*viz.*) *John Young* LLD. Dean of *York*, and Master of the Rolls; *Erasmus* was used while in *England*, to contrive a New Book for a New-Years Gift, to some generous *English* Patron, so to this Man we find the last of this kind, under the following Title was dedicated: *Plutarchi Chæronensis, de tuenda bona valetudine præcepta, Erasmo, interprete,** this Person was a Publick Minister, and had been employed in several Embassies to Foreign Courts, with good Success, though it seems, he was no Favourite of Cardinal *Wolsey*, and therefore charged by him with ill Management in his Negotiations in the Court of *France*, when he was sent on a Monitory Message to King *Lewis*, requiring him to desist from the War against the Pope. The Cardinal giving no better Character of his Management than this, *Never Man had*

Clarissimo viro *Joanni Yonge*
sacrorum scriniorum magistro.
Erasmus Ros. S. D. P.

a — Quod ad tantum amicum tantulam mitto strenulam, mirari non debes, qui scias hanc esse ætiorum naturam: ut benevolentiz symbolo magis quam pretio commendetur. Jam quid satis breve videri possit, quod ad hominem mittitur tot obeundis legationibus, tot publicis regni negotiis, semper occupatissimum. Bene Vale. *Londini* Calendis *Januariis*. Anno MD. Decimo tertio.

N. B. The first Edition of this Book is printed at *Lovain*, under the correction of his Friends: *Hadr. Barlandus*, and *Mart. Dorpius*, with an Epistle of the former. and some Verses of the latter, concluding; Imprimebat *Lovaniis*, *Theodericus*, *Martinus Aloftensis*, Anno a partu *Virginis* millesimo quingentesimo tertio, decimo mense *Novembris*, Leone decimo Pontifice Max. & *Maximiliano* *Cæsare* orbi terrarum præsidentibus 450.

worse





*Inscrib'd to the R.^t Hon.^{ble} S.^r Joseph Sekyl A
M.^r of the Rolls.*

werse chear than he in France, and that he had done nothing touching the Matter where-with he was charged: This was another of *Erasmus's* Friends, who was under the Frowns of the Cardinal, though he has from others a very good Character, as an able Man, and a great Encourager of Learned Men, an Instance of this we have besides his Generosity to *Erasmus*, in the Case of the Learned *Grocyn* before mentioned: he was buried on the left side of the Chapple of the Rolls in *Chancery-Lane*, in his Doctor's Habit, the Monument as here represented, was lately repaired, the Epitaph as follows.

Jo. Young LL *Doct̃oris sacrorum scrini-
orum ac hujus domus custodi, Decano olim
Ebor: vita defuncto XXV. Aprilis sui fideles
Executores hoc posuerunt M^DXVI.*

Dominus firmamentum meum.

In and Old Table hanging by, were written in Text hand the following Verses.

*Hic jacet ille Johannes Young cognomine
dignus*

*Tali quod nunquam marcesceret, utpote
charus*

*Omnibus, apprime summo testante dolore
Quem neque celabant, neque dissimulare
valebant,*

*Dum sternit juvenem mors immatura la-
bentem,*

Quis non defleret juvenis miserabile fatum?

*Ex quo multorum pendebat vita salusque,
Horum inquam imprimis, quos ille benignus aiebat*

*Impensis, donec vitales carperet auras,
Nec satis illi erat privatis consuluisse. &c.*

For fear of the Plague in *London*, *Erasmus* was in the long Vacation at *Cambridge*, from whence he writes to *Ammonius*^a *Sept. 1. 1513.* (it being wrong dated in the print) who was then abroad with the King in his Wars, and had sent over an Account of the Camp way of living. He tells him of his having made a second Edition of the ὑγιεινὰ παραγγέλματα of *Plutarch* at *London*, a tolerable fair Impression; that he was hard at work upon *St. Hierom.*—is mightily pleas'd with his Description of a Camp Life, &c. *Cal. Sept. 1513.*

Erasmus was at *London* the latter end of *April 1515.* and writes thence to *Gonell*^b at *Cambridge*, and seems out of humour as if his Expectations were not answer'd, and threatens

a — ὑγιεινὰ παραγγέλματα quæ quondam sacrorum scrinio- rum magistro nuncupavi, nuper *Londini* sunt excusa formulis non omnino invenustis. — *Londini* non minus sævit pestis, quam isthic Mars. Itaque *Cantabrigia* nos tenemus, quotidie circumspicientes ut commode avoleamus. — Ad *Hieronymum* emendandum, & scholiis illustrandum, ita mihi fervet ani-

mus. — Risi assatim castrensis vitæ formam tam graphice in tuis ad *Joannem* tuum literis depictam. *Cal. Sept. MDXI. Eras. Lib. 8. Epist. 19.*

b Verum si advolas, maturandum est; nam ipse ad quadraginta dies fugam adorno, nisi quid novæ obtingat fortunæ, cujusne somnium quidem adhuc ullum video. *Eras. Ep. Gonella.*

but

but to keep his Quarantine and be gone in forty Days, if some better Fortune does not happen to him, of which he sees no hope at present. (Apr. 28. 1515.)

As this *William Gonell* was cotemporary with *Erasmus* at *Cambridge*, so no doubt one of that University; yet after the most diligent search, his Name is not to be found in the University Registers. Through their deficiency, we are not able to recover what College he was of, what Academical Degrees he took, or the time of his taking them. He was one of those few Learned Men of our University, with whom *Erasmus* was most intimate, reckoning him amongst others of his especial *English* Friends of the Name of *William*, which Name had always been auspicious to him. The first Epistle of *Erasmus* to him, was from *Cambridge* in the Year 1511. wherein there is nothing of any moment, only several Tokens of his Friendship to him, particularly his lending him his Horse (a favour seldom granted by him) but he was far from repenting of it, because he saies, he returned him better than he had him, and therefore frankly tells him all things shou'd be common amongst such Friends, &c.* *Erasmus*, by reason of his frequent indispositions, was advised for his health sake to ride often abroad, and as

a Semper equus meus ad me
redit & habitior, & alacrior, mi
Gonelle, satis præ se ferens nu-
tricii sui, tum diligentiam, tum

felicitem. ———— Quidni no-
strum appellem cum amicorum
communia sint omnia? *Eraf. Ep.*
Gonello. Ed. Leid. p. 147.

M

he

he delighted in the exercise, he was glad it fell in with the prescription of the Physicians. We have several Epistles from *Erasmus* to this *Gonell* about the Year 1515. in one of which he comforts him under the apprehension of the Plague, just then breaking out at *Cambridge*,^a advising him against shifting Places, since he could no where be safe from it at that time. And then from his own misfortune many Years before, when he lost his all at *Dover*, he rallies *Gonell* upon his concern for a smaller loss he had sustained, by Robbers or some other Accident,^b and tells him, in a friendly manner, if he had occasion for any Money, he shou'd be welcome, to any supply he cou'd help him to &c. This Learned Person was a Domestick Tutor to Sr. *Tho. More's* Children, (recommended probably by *Erasmus*) and then by Sr. *Thomas* to Cardinal *Wolsey*.^c Dr. *Nic. West*, Bishop of *Ely*, collated him to the Rectory of *Conynton* in *Cambridgeshire*, *Ely Dioc.* 6 Sept. 1517. as appears by his Register. He was Rector there

a Nihil est, mi *Gonelle*, quod te unius aut alterius interitus magnopere territet ——— præsertim quum nunc in *Anglia* mutare locum nihil aliud sit quam mutare periculum, non effugere. ——— *Eras.* Epist. *Gonello*. Edit. *Leid.* p. 148.

b — Quid est quod tantulæ pecuniolæ jactura *Gonelli* tangat animum. ——— Univerſas opes semel perdideram, & adeo non sum consternatus animo, ut a-

lacrior & ardentior ad libros redirem. ——— Oblæta te musis, mi *Gonelle*, pecuniam istam aliqua tibi reddet fortuna vel cum fœnore, interim sic existimato, *Era*, mi pecuniolas, quantulæcumque sint, tibi communes esse. *Ibid.*

c An. 1517. Sept. 6. Dominus contulit Rectoriæ de *Conynton*, *Willielmo Gonello* Clerico &c. *Reg. Elien. West.*

35 *Hen. VIII.* how long after we cannot tell, but very probably till his death, and had no other Preferment, seeming by his never rising higher in the Church, to be another of *Erasmus's* Friends who was not in the good Graces of the Cardinal.*

I cannot stay to trace all the steps of *Erasmus* in *England*, in this his third visit to us: But it is plain he had a great mind to be gone again to *Rome*, being continually solicited by some of the best, and most Learned Cardinals, especially Cardinal *Grymanus*, and yet he was afraid to trust them. However in the Year 1513. when Bishop *Fisher* among others, was to go as Legate of the King and the Nation, to a Council then summon'd: *Erasmus* embraced the opportunity of going under so safe a Protection; and would have put himself into the retinue of this Bishop,^b and had gone along with him, if that Prelate had not been suddenly countermanded. And

a Vide *Pisum* de Scriptoribus. p. 854. 855.

b *Erasmus*. Card. *Grymano* dat. *Lond.* pridie Cal. Apr. MDXV. — Commodior est *Britannica* fortuna: & tamen acrius etiam *Roma* desiderio titillatur animus. — Ante biennium igitur adornaram iter, comes futurus R. Pat. D. *Joan.* Episc. *Roffensis*, verum is ex itinere subito revocatus est. Epist. *Erasmi Lond.* Edit. Lib. 2. Ep. 2.

Eras. Rot. *Tho.* *Halsio* suo — si reverendus D. *Roffensis* in tem-

pore cognovisset animum meum & ego illius, fortassis jam isthic [*Rome*] adessem — saluta D. *Pacuum* nostrum. *Lond.* 6. Id. Febr.

Erasmus Ant. a Bergis.

— Parum adfuit quin ipse vos reviserim hujus *Britannica* legationis comes — nam reverendus Episc. *Roffensis* — me hujus itineris comitem volebat, sed serius mihi fuit indicatum quam ut vacaverit res meas componere. — *Lond.* pridie Nonas Febr.

April 1. 1515. he told the same Cardinal *Grymanus*,* that *Rome* shou'd see him the next Winter, if God, the King, and the Arch-Bishop of *Canterbury* wou'd allow him to leave *England*.

We find him again *Apr. 29. 1515.* with a sort of longing towards *Rome*, writing to *Leo*^b *X.* highly commending him, and valuing himself, upon his being personally acquainted with him at *Rome*, and having had the honour since that time of keeping a correspondence with him. — He extols the Family of the *Medices*, and his Education under *Politian*. — And commends his restoring Peace to *Europe*, after the turbulent Pontificate of *Julius II.* then begs leave to dedicate his New Edition of *St. Hierome* to his Holiness, (which he had before promis'd to the Arch-Bishop of *Canterbury*) which however upon some disgust he did not, and all this to bespeak an Invitation to *Rome*.

* Card. *Grymano*, *Erasmus Rot.*
Hyeme proxima *Roma* nos videbit, si modo faverit *Christus* opt. max. & Regia majestas, una cum Archiep. *Cant.* denuo facultatem permittent abeundi. *Lond.* prid. Cal. *Apr.* MDXV.

b Beatissimo Patri *Leoni Decimo* Pontifici vere maximo.

Erasmus Rot. S. D.

— Singularis quædam naturæ, tum bonitæ, & incredibilis humanitas — mihi vero cum

olim agerem *Roma*, domestico etiam congressu degustata, tantum addit fiduciæ, ut nec ipse infimæ pene sortis homuncio, dubitarem sublimitatem tuam meis interpellare literis, atque utinam liceat vere beatissimis istis advolutum pedibus, oscula figere &c. *Hieronymus* — libentius legetur ab omnibus, si tanti pontificis calculo fuerit comprobatus. — Datum *Londini* tertio Calend. *Maias* Anno MDXV. *Erasmi R.* pist. lib. 2. Ep. 1.

*The Pope sent him very soon a civil Answer, but only concluded with a general promise of expressing his bounty to him, as occasion might hereafter offer; *Erasmus* cou'd not but think that this coldness in his Holiness, might proceed from his not engaging farther then he had done against *Luther*.

Besides this Epistle of Pope *Leo* to *Erasmus*, we have another of his Holiness to ^b K. *Henry* himself, on his behalf, which bears date with that he wrote to *Erasmus*, wherein tho' he speaks very much in praise of *Erasmus*, and recommends him strenuously to the King, as a Person deserving of his favour; yet mentions nothing of his desire of having him at *Rome*: seeming rather willing that the King shou'd prefer him, than himself. And that he might induce his Majesty to regard this his Instance for him, he gives him to understand, how honourably *Erasmus* had spoke of his Majesty in a late Letter to him, therefore knowing his affection to Learned Men,

^a *Leo X.* Pont. dilecto filio *Erasmo Rot.* — Lætati admodum sumus, ex tuis ad nos literis *Londini* datis. — Nos tum communi studio nostro, & amore erga bonas literas, tum præcipua quadam opinione virtutis & doctrinæ tuæ desideramus admodum tuis ornamentis & commodis patere aliqua occasione liberalitatem nostram. — Dat. *Rome X. Jul.* MDXV. 16. Libr. 2. Ep. 4.

^b *Leo X.* Papa Regi *Angliæ Henrico*, ejus nominis VIII.

Charissime in Christo fili noster, salutem & Apostolicam benedictionem. Exstat quoddam nostrum studium erga homines doctos & ejusmodi literas, quæ & re sunt ipsa & appellantur bonæ, ac animi affectio prope singularis innata quidem nobis a pueris, & domestica disciplina confirmata, sed ætate progrediente etiam judicio aucta: tum quod homines hosce, qui optimas artes & literas sectantur, minime malos esse, integerrimæque fide præditos sepe

he doubted not that he wou'd make a comfortable provision for one, who highly deserved it, and was an honour to any place, he thought fit to live in. *Erasmus* had but a few Months before this performed his promise and sent his noble Edition of *St. Hierom's Works* to Arch-Bishop *Warham*, and then dedicated his Comment on the New-Testament, to Pope *Leo*, tho' we do not find that he received any other reward from the latter, but this recommendation to the King, which since it cost *Erasmus* so dear, we thought it worth our while to subjoin.

We may from many Circumstances gather that *Erasmus* was not pleas'd with himself, for engaging so far as he had done against *Luther*. For there was a very civil Correspondence kept up between them, and he approv'd of many, or most of the Regulations that he aim'd at in his writings; but his courage failing him, he trimmed between him and his Adversaries. We find him again 1516. (the Year he left *England*) courting ' Pope *Leo X.* with all decent Respect, and seems to

jam experti sumus: tum quod ab hac scientia, & sanctæ Ecclesiæ doctorum eloquentia, scimus maxima non adjumenta modo, verum etiam ornamenta in Christianam Rempublicam profecta fuisse. His causis adducti, diligimus admodum in Domino dilectum filium *Erasmum Roterodamum*, quem inter primos hujus scientiæ atque artis esse judicamus: notum quidem nobis ex domestico congressu antea cum

in minoribus essemus, sed deinde longe magis ex eis ingenii monumentis, quæ literis mandavit, non notum solum, verum etiam maxime probatum. Is ad nos ex *Anglia*, ubi nunc commoratur literas misit plenissimas officii hoc etiam nobis gratiores, quod afferunt secum testimonium Regiæ tuæ virtutis, &c.

a—Juvabit omnes fortunas meas ac felicitatis summam uni *Leoni* acceptam ferre. Est autem meo

desire

desire to build his Fortunes on him, and for the proof of his affection and zeal to him, he re-ferr'd himself to the *English* Ambassador at *Rome*, and to the Pope's *Nuncio* here in *Eng-land*. And yet after all he did at last declare, that he purposely abstain'd from going to *Rome*, or even to the *Imperial* Court, for fear the *Pope*, or the *Emperor* shou'd command him to write against *Luther*,* and what they called the New Heresies. And therefore when the Pope's *Nuncio* to the *English* Court, had In-structions to perswade *Erasmus*^b to throw himself at the Pope's feet, he was more cau-tious then to trust him, having reason to fear that the Court of *Rome*, wou'd never forgive him the freedoms that he had already taken with them. And indeed he might probably have been serv'd, as *M. Ant. de Dominis* Arch-Bishop of *Spalato* long since his time, was.

There is a remarkable passage^c (to name no other) in one of *Erasmus*'s Epistles, relating to

quidem animo nonnulla felicitatis pars. debere libenter. Quid id sit, Reverendus in Christo Pater Episcopus *Wigorniensis*, invictissimi *Anglorum* Regis apud tuam sanctitatem perpetuus Orator, coram exponet, & *Andreas Ammonius*, tuæ sanctitatis apud *Anglos* nuntius, literis significabit. *Londini* V. Idus *Augusti* MDXVI.

a Quod autem me subduxi a *Brabantia*, quod a *Roma* abstineo, non metus est sed consilium. Sciebam me illic esse non posse, nisi descenderem in arenam adversus *Lutherum*.

Erasmus adversus *Huttenam*. Op. Tom. IX. p. 1367.

b Beatissimo Patri *Leoni* X. Pontifici vere maximo *Eras. Rot.*

Reverendi in Christo Patris *Joannis Petri Caraffe* Episcopi *Theatini* qui nunc apud *Anglos* nomine sanctitatis tuæ oratorem agit reaccendit oratio — quid enim non persuadeat tam singularis hominis eloquentia? *Lond.* tertio Cal. *Martis* 1515.

c — Equidem pium arbitror, vel orare vel sacrificare pro defunctis, verum si quis omnino mihi nasus, de spectro fabula,

Purgatory, which of it self wou'd have been enough to have condemned him to the Flames; this being a Doctrine of all others, that the *Romanists* are most tenaciously fond of, and the great Engine to promote their temporal Advantage. It seems there was a contrivance of some Monks, by a pious fraud to introduce an Apparition to gain credit to this Doctrine. *Erasmus* was not afraid to give his Judgment in the matter, and though he had a favourable Opinion of praying for the dead; yet he derides the folly of this other absurd tenet, that they build upon it. And in another Place he Attributes all the Confusions that attended the beginning of the Reformation, to those exorbitant demands that were made by those Popish Harpyes, who gave all the World continual cause of Suits and delays in the acquisition of any Ecclesiastical promotion, and though he wisht that the Pope and England might not jar together; yet he thought us wise that we had put it out of his power to do us any harm; he feared however to venture himself any more in England, lest he shou'd be obliged to do what was inconsistent with his freedom.

monachorum est commentum, quibus adest mentiendi voluntas, at non suppetit facultas. Mirum in modum amant ignem purgatorium, quod utilissimus sit eorum culinīs. Epist. *Erasmi Hier. Agathio* Edit. Leid. pag. 1106.

a Hujusmodi rixas nobis suscitant *Harpye Romanenses*, ut nec apud Gallos, nec apud *Scotos*, nec apud nos ullum sit Sacerdotium,

pro quo non sit annis aliquot itigandum: Optarim *Anglos* cum Pontifice concordēs esse. Illud tamen jam olim bene provisum est ab illis, ne quid litium apud ipsos excitet *Romana* curia. *Eras.* Ep. Consiliario.

Anglia motus timeo, & servitutem horreo. *Eras.* Epist. *Mora* p. 1510.

The

The profest cause of *Erasmus* leaving *England* about this time, was to attend the Press at *Basil*, where he chose to have his Books publish'd under the care of *Froben* the Printer. In the preceeding Year we have an Epistle indeed of his to *Gonell*^a dated in 1515. in words at length in the *London* Edition, and yet the matter determines it to have been in the former Year. For in the beginning of *July* 1514. he was got over to *Hamme* Castle near *Calice*, from whence he wrote to *Servatius*^b that he had not left *England*, for want of encouragement; for the King, and Bishop *Wolley* his prime favourite, had promis'd him mighty matters: but he must go to *Basil* to publish his *Lucubrations*. Upon the same 8th of *July* 1514. he wrote to his Friend *And. Ammonius*^c in *London*, gave him an account of his safe Voyage, that however he had the misfortune of

Erasmus Rot. *Gonello* suo S. D.

a *Londini* salutavi *Mæcenates* meos — Regium *Eleemosynarium*, nunc *Episcopum* *Lincolniensem*, sed offensus *Londino*, nondum enim illic versari tutum est ob pestilentiam, in aliud tempus distuli. Rex laboravit, cum illic essem hoc est, *Richmondia*, Sabbato proximo, sed medicus aiebat eum evasisse periculum. Adest *Londini* summi pontificis nuncius, *Episcopus Theatinus*, vir (ut aiunt) undequaque doctissimus: de pace inter principes tractaturus, sed frustra. Proximo *Mai*o Rex trajiciet unaque sororem

Mariam secum abducat, nupturam Principi nostro [i.e. *Carolo*] Bene vale charissime *Gonelle* D. *Graanum* meis verbis saluta Anno millesimo quingentissimo decimo quinto. *Lond.* Edit. lib. 7. Ep. 37.

b Rex & *Episcopus Lincolniensis* qui nunc per Regem omnia potest, magnifice multa promittit — Peto nunc *Basileam* editurus *Lucubrations* meas — Ex arce *Hammeni* juxta *Calecium*. postrid. Nonas *Julias* 1514.

c *Erasmus And. Ammonio*. *Trajectio* prosperima fuit, sed anxia mihi duntaxat, mare placidissimum venti secundi, corium bla-

falling

falling again into the hands of the Custom-House Officers, whom he cou'd hardly forbear calling out of their Names, for their again repeated barbarous usage. For it seems upon their search of him, they took away his Papers and carried them to another Ship, which put him into a very great fright, thinking he shou'd loose the labours of so many Tears at once. He cou'd not but shew his resentment at this treatment, and thinks that such rough dealing reflected greatly upon our Nation, especially too, when this was not the first time he had suffered by it. He tells his Friend also how kindly he was dismiss'd by the King and the Bishop of Lincoln; what presents in Money were made him by the Bishops of Canterbury, Durham, and Rochester, that he was going for Germany, and if Fortune favour'd, and People kept their word, he shou'd have an eye again toward England.

diffimum, hora commodissima solvimus enim ad septimam ferme, at maritimi prædones illi manticam Lucubrationibus meis onustam, in aliam quandam deportant. Idque studio tacitant ut si commode liceat, furentur aliquid: sin minus nummulos aliquot extorqueant, & tibi tuam rem vendant. Itaque cum tot annorum vigilias periisse crederem, tantum animo persenssi dolorem, ut existimem, nullum patientem e liberorum suorum ob-

itu majorem sentire. Atque in reliquis quidem omnibus ita tractant advenas, ut satius sit in quosvis Turcas quam in illos incidere. Sæpe mecum demitur hujusmodi faciem hominum a principibus Angliæ tolerari, magnam cum hospitium molestia, nec in summo totius insule debonamento, dum quisque domi moratur quam inhumaniter fuerit acceptus, & cæteri ex illorum prædonum factis gentem æstimant. — Nescio an ipse retulerim, ipsum

Having

Having staid about eight Months at *Basil* he return'd again into *England*, in the beginning of the Year 1515. I shou'd be glad to fix the exact time when *Erasmus* left *England* after this his return, however I think it pretty evident that he went to *Basil* sometime in the Year 1516. there being no Letters I can find to him, or from him, after that he wrote from *Rocheſter* before mention'd. So that though it is very probable that he did come back, yet it is certain he staid but a little time, and all agree was never here after 1518. but being so near as *Brabant*, he might just come over and stay a very little time within those two Years.

But however it is this certain, that *Erasmus* continued still afraid of going to *Rome*, least he shou'd suffer for what he had writ, or be put upon the test of writing more sharply against *Luther*, and if he declin'd it, he shou'd be accounted a Heretick by them. *Thomas Hannibal* Orator for King *Henry VIII.* in the Court of *Rome*, is said to have told our Cardinal *Wolsey* in a Letter dated 13. Dec. 1522. that his Holiness had sent for *Erasmus*, under a fair Colour by his brief, and if he

me regiam salutasse majestatem, accepit vultu prorsus amicissimo, deinde præsul *Lincolniensis* jussit esse spe optima certissimaque, de munere nec meminit ipse, nec ego sum ausus ingerere mentionem, ne viderer improbulus. *Dunelmensis* abeunti sex Angelatos

dono dedit, idque sponte, & jam ni fallor quartam. Archiepiscopus ultro quæſita occasione, tantundem addidit, *Roffensis* regalem; hæc summa omnium quæ mecum effero. *Erasmus Ammonio.*

came

come not, I think (saith he) that the Pope will not be content: &c.^a yet Erasmus went not then, nor to his lifes end. For he well knew that in his freedom of thought and writing, if they pleas'd to affix the Name either of Heretick or Schismatick^b upon him, he cou'd not escape the Odium, or even the Penalty of them, tho' he verily believ'd according to the Scriptures, and liv'd in the Communion of the Church. Erasmus therefore chose rather to make use of the Friendship of his other Patrons he had pick'd up in England, such as Stephen Gardiner, Card. Pole, Thomas Earl of Rochford, Henry Earl of Guilford, &c. To whom we find several Epistles, and pleases himself often with recounting the favours he receiv'd from England, mentioning particularly after the King,^c Arch-Bishop Warham, Bishop Tonstall and Bishop Longland.

This last mentioned Bishop was Confessor to K. Henry VIII, who though Cardinal Wolsey was

^a Wood's Fasti Oxon. sub An. 1513. Col. 665.

^b Schismaticus error dicitur si quis Pontifici Romano nonnihil detrahat authoritatis. Cæterum cur nemo commovetur, quum huic quidam plus nimio tribuant, insigniter impudentes & turpiter adulantes? si displicet falsitas cur non ubique displicet? Denique quum asseverans virginem matrem immunem a peccato Originis apud Dominicales hæreticus est, apud Scotistas Orthodoxus. E-

rasmus D. Joan. Carondileto Archi-
Ep. Panormitano Non. Jan. 1523

^c Rex Angliæ & crebris literis ac muneribus ultro missis declarat favorem ac benevolentiam in me singularem. Quid memorem Gul. Archip. Cant. Quid Cuthbertum nuper Episc. Lond. nunc Dunelm. quid Joannem Episc. Linc. qui præter Epistolæ omnibus gemmis preciosiores quotannis veluti tributum amicitie mittat nec petenti nec expectanti. Ibid.

the chief Favourite; yet next to him had the best Interest of any other Prelate whatsoever. *Erasmus* then thought it might be to his Advantage to keep fair with him, and tells us twice a Year ^a he never failed of receiving Letters from him, which expressed great kindness and civility towards him. This Prelate being a great Bigot to the *Romish* Church, seems to have been displeased with *Erasmus*, for taking such freedom in his Colloquies as he had done, and by *Erasmus*'s Vindication of himself, and future Promises of abstaining from any thing that shou'd offend him, it looks as if he valued his favour very much; and he seems to have reason so to do: there being in the same Epistle mention made of two or three handsom Presents made to him by this Bishop. But this being the only Epistle of *Erasmus* to this Bishop, and therein a handsom Vindication of himself, it may be thought worthy of a Place in the *Appendix*. *Erasmus* dedicated some Tracts of St. *Athanasius* to this Prelate, looking upon him as a Person of great abilities, especially in Theology. We have extant a large Volume of Sermons in *Latin* dedicated to *Henry VIII.* by this Bishop, which is valuable for its worth

a *Joannes* Episcopus *Lincolniensis*, cujus amantissimas literas quotannis bis accipio &c.

Eras. Rot. Epist. Alfonso Archiep. Toles.

Et tamen tuo jussu a Colloquiis desinam & si quid videbitur

corrigendum, admonitus corrigam, — nihil illic obscœnum, nihil, impium, nihil seditiosum. Hoc tempore nihil scribi potest, quod non pateat calumniæ &c. *Erasmi Ep. Joanni, Episc. Lincoln. Edit. Leid. p. 933.*

as well as scarceness.* *Erasmus* also inscribed to this Bishop, an Exposition of the 85 *Psalm*, and dedicated it to him in the Year 1528. But I will not add more, but proceed to another *English* Prelate, who bears a good Character in our *English* History: and with whom *Erasmus* had a much greater intimacy (*viz.*)

Cuthbert Tonstall Bishop of *Durham*, a very learned Man, who is often mentioned by him, as one whom he highly valued, and from whom he received many great Favours. He was acquainted with this Bishop abroad, as well as at home, particularly while he was a Publick Minister in the Low Countries, where at *Brussels*, he lived in the same House with him. I find other Writers join with Dr. *Fiddes*, in the same Elogy of him, *that while there, he was very sedulous in his Charge, as well as very capable of executing it; that nothing wherein his Majesty was concerned escaped him.* He perfectly understood the State of the *Imperial* Court, penetrated into all the Designs of it, and failed not as occasion offered, to impart his advice accordingly either to the King, or his chief Minister. He is said also to be of a very mild and gentle disposition, so that in the cruel Reign of Queen *Mary*, his Diocese escaped the Persecutions, which were too frequent in others at that time. Though as to himself he continued rigid in his Principles, and

a Sermones [in *Psalmos* Penitenciales] *Joannis Longlondi* Episc. habiti coram illust. Reg. Hen. VIII. 1518.
Theol. Prof. Dei gracia *Lincoln.*

conscientiously chose rather to be deprived of his rich Bishoprick, than act against his own Judgment. He was confined during his Life in the Palace at *Lambeth*, but met with great Civilities from Arch-Bishop *Parker*, living together (tho' very different in Opinions) as two Brothers. He lies buried in the Chancel of the Parish Church of *Lambeth*, under a black marble Stone. It may be remarked of this Man, that though he was so inflexible in the latter part of his Life, and so stiff in his Popish Principles, yet in the Reign of *Hen. VIII.* he was a strenuous asserter of the King's *Supremacy*, and writ a very severe Letter to Cardinal *Pole*, then abroad upon this head, and bid fair (as it was then thought) to be a Zealous *Protestant*, but stopt short, and became, as is before represented, immoveably attached to Popery.

This Learned Man was Fellow of *Kings Hall*, as appears from an account given in by the several Colleges to Queen *Elizabeth*, when at *Cambridge*, Ann. 1564. of Men of Note in their respective Societies, the account given in by *Trinity College*, styles him. *Cuthbertus Tunstall Aulæ Regiæ quondam Socius, postea regnante Henrico VIII. Episc. London. tandem Dunelmensis.*^a But to proceed to

^a He was a Benefactor to the Publick Library in Cambridge, as appears by this Note communicated by the Revd. Mr. Baker.

Revd. in Christo Pater *Cuthbertus Tunstall Episcopus Dunelm.* de-

dit [Bibliothecæ Cant.] *Dionysium de situ orbis Græc. Apollonium Græc. Tellum Græc. Porphyrium & Ammonium Græc. Etymologicon Græc. Testament. Græc. Lat. Vocabulorum Hebr.*

Another Friend *John Stokesly* Bishop of *London* (upon the translation of *Cuth. Tunstall* to *Durham*,) is also mention'd by *Erasmus*, as a Person of great Learning, and one of those who adorn'd the *English* Court,* which (he saies) was beyond compare for the many excellent Men who compos'd it. This Man was Fellow of *Sr. Mary Magdalen Coll. Oxon*, and very noted for his excellent Faculty in disputing, whether in Philosophy, or Divinity. In 1502. he was made Principal of *Magdalen Hall*, and one of the Proctors of the University: afterwards he became Vicar of *Willoughby* in *Warwickshire*, and Rector of *Slinbridge* in *Gloucestershire*, both in the Gift of the said College, then Prebendary of the King's Chappel of *St. Stephen* in *Westminster*, Arch-Deacon of *Dorset* in the room of *Pace*, and Chaplain to *Rich. Fox* Bishop of *Winton*; who added the Arch-Deaconry of *Surrey* to his other Preferments. All which he kept till he arriv'd at the Bishoprick of *London*, when he became the King's Almoner, in 1529. he was sent to the *Em-*

librum. Comment. in *Homeri Iliad*. *Quintilianum*. *Homerum Græc*. Cornucop. *Adonidis Horti Græc*. *Lexicon Græc*. *Vocabularium Theodori & Apollonii Gram*. *Græc*. *Biblia* Heb. par. 1. 2. 3. *Porphyrii & Aristot. Organ*. *Græc*. *Arithmeticum Tunstalli*. *Jos*. *Grammatic in Aristot. Poster*. *Græc*. [MS. Ibid.]

N. B. His Book de arte supputandi or *Arithmeticum*, printed

in Vellum, with his Name of his own writing as (given by him,) is a Curious Book. See his and Bishop Stokesly Letter to Card. Pole in the Appendix.

a *Joannes Stoclerus præter scholasticam hanc Theologiam, in qua nemini cedit, trium etiam linguarum haud vulgariter peritus, a sacris est [Regi.] Dof. Eras. Epist. Paulo Bombasio.*

peror

peror and *Pope*, and to several Universities concerning the affair of the divorce, and was with *Tho. Cranmer*, at the Citation of *Queen Catharine* to appear at *Dunstable*, when she was divorc'd. It is said of him, he was very severe to the poor Protestants: *Holinshed* telling us, *that he once boasted*, he had burned *fifty Hereticks*. We are sure *Erasmus*, who was very averſe to ſanguinary Laws, eſpecially in matters of Religion, cou'd never approve of ſuch proceedings. He had a hand alſo in the burning of *Will. Tyndal's Bible*, then a common effort of ridiculous Bigotry.

Mr. *Collier* in his *Eccleſ. Hiſt.* Vol. II. B. 2. gives us an Account, how this Biſhop conſteſted the Archiepiſcopal Viſitation, and refus'd to ſubmit, till he had enter'd three Proteſtations for preſerving of the Privileges of his See, by which means a *Regal Inhibition* enſu'd.

He died in 1539. and was buried in *St. Paul's Cathedral* with the ſubjoined Epitaph.*

a Hujus in obſcuro Tumuli interiore reſeſſu
Stokeſley Cineres, Oſſaque teſta jacent.
Cujus ſama patens, vitæ decus, Ingeniique
Dexteritas luce tamen,
Iſte Deo, Regique ſuo, populoque fideli
Viveret ut Charus, perpetuo ſtudit.
Exterius ſiquidem potuit Regionibus . . . :

Qui Latias luſtravit opes, intravit Hebraas
Huic & Græcorum Palma parata fuit.
Artes quid memorem, † vanas ad quas penetravit
Quum Κυκλοπαιδίας auſtus honore fuit
.

Virginis & matris Cultori certa ſupremum
Natalem Maria fata dedere diem.

[*Dugdal's Hiſtory of S. Paul's Cathedral* P. 107.]

[This is Copied according to the print, which is imperfect in three Lines and part of 2 Lines † [ſorte varias.]

Cardinal *Reginald Pole*, must be here mentioned also, as a Friend and Patron of *Erasmus*, to whom he wrote several Epistles, he was in *Italy* a good part of King *Henry VIII.* Reign, first as Ambassador and in favour, but upon the King's taking the Title of Supreme head of the Church, shewing great resentment, and spiriting up the Pope to oppose such a Title by a Book he wrote against it, the King was so highly displeased at his Insolence, that he looked upon him as a Rebel, and wou'd certainly have seized him in *France*, when Ambassador and Legate from the Pope, if he had not secretly withdrawn himself from thence, he kept out of the Kingdom till the beginning of Queen *Mary's* Reign, at which time he returned, and upon the burning Arch-Bishop *Cranmer*, succeeded him at *Canterbury*. It is observed of him, that though he was very rigid in his Principles, yet was not of a persecuting Temper, he was a Man of good Abilities, though accounted very prolix and tedious in his Compositions, he died just after his Mistress, Queen *Mary*.

Stephen Gardiner, was also a Friend and Correspondent of *Erasmus*, he was first acquainted with him at *Paris*, where they seem to have lived together; he commends him for his skill in Letters ^a as well as his fitness to serve his Country in a Political Capacity, for as he had

^a Agnosco nunc eandem ingenii dexteritatem & in literis & in gravioribus negotiis obcundis, quam *Lutesia* præstabas in Oeconomicis.
him-

himself observed in him, a very commendable skill in Oeconomicks, when he was first acquainted with him, so he doubted not of his Capacity for much higher employments.

Though *Gardiner* was subtle enough to make himself considerable in K. *Henry's* Reign, and to rise very high in the Church, yet he never arrived at so much Power, as in the Reign of Q. *Mary*. Who to one of the best Preferments in the Church, conferred on him the highest Office in the State.

As *Erasmus* was early acquainted with this Person in Foreign Parts, so of him and *Tunstall*, both Learned Men, and frequently employed in several Embassies to Foreign Courts, he speaks very handsomly: as also for their countenance of, and Civility to him.

We have but one Epistle of *Erasmus* which he wrote to *Gardiner* from *Basil* in 1527: wherein he desires to renew the acquaintance he had with him at *Paris*, many Years before. He seems pleased they had in common so good a Patron (*viz.*) *Hen. VIII.* and ends with his Wishes, that he might be crowned with eternal Glory in allusion to his Name *Stephen*.

Erasmus did not live long enough, to see the Combustions raised in *Cambridge*, by this Prelates intemperate Zeal, against Mr. *Cheek*, about the pronounciation of the *Greek* Tongue, which however did not much redound to his credit. But

a —Gaudeo nobis patronum nam emerendam cantere. *Basil* 3.
esse communem.— Auspicio tui *Sept.* 1527.
nominis ad æterni præmii coro-

omitting that Controversy, we find *Erasmus* did much admire some of his abovementioned Friends, for the pureness and simplicity of their *Latin* Stile, they being not so straitlaced as many of the *Italians* in his time, who cramp'd themselves in their Compositions, and thought every Word barbarous which was not to be found in *Tully*. But of this more largely when I have observed that from *Erasmus's* good Affection to our Country-Men, we find that in his Travels abroad he was most fond of the company of *English men*, particularly of ^a *Cuthbert Tonstall* at *Brussels*, *Richard Pace* in *Germany* and *Swisserland*, *Tho. More*, *John Stokesly* in other Parts, and when he was in the humor of fancying that of all *Christian* Names that of *William*, had been the most lucky in affording him the best Friends and Correspondents, the greatest Number are of his old *English* acquaintance^b (viz) *Willam Montjoy*, *William Latimer*. *William Grocyne*, *William Warham*, *William*

a Adest hic *Cuthbertus Tonstallus* apud *Anglos* scriniis præfectus, sui regis nomine apud *Carolus* Principem nostrum Orator, vir præter utramque literaturam quam neminem suorum non superat, judicio excusso, ac naris emundissimæ, tum modestia quadam inaudita, postremo moribus festivis, ac citra gravitatis detrimentum amænis: huic quo me beatum duco, ἐμωρῶντος ἑμῆς. *Bruxelle* quinto Cal. Novemb. MDXVI. *Erasmii* Epist. Edit. Bas. 1540. p. 20.

b *Erasmus Budæo* — Com-

modum admonuisti quod ipse sæpenumero admiratus sum *Gulielmorum* gentem mihi tantopere favere, sive id fato quodam accidit, sive casu. Olim vix decem natus annos collusorem amavi *Gulielmum*, Rursus quindecim annos natus, sic æqualem quendam dilexi, ut mihi esset meipso charior, huic successit *Gulielmus Hermannus*, homo doctus, cujus Hymnos opinor, vidisse te. Post hunc *Gulielmus Montjois*, perpetuus ac constantissimus *Mæcenæ* meus. Deinde *Gulielmus Latimerus* vir utrius-

Geneff

Gonell, &c. Whatever Aspersions were thrown upon us, and whatever Opinion others might have of the *English*, *Erasmus* spoke as he found, that no Place afforded him more sincere and better Friends. ^a

And here give me leave, since I have so fair an Opportunity, and the mention of it serves to the Advancement of our Country-Men's Honour, to give you *Erasmus's* high Opinion of *Grocyn*, *Linacre*, *Pace*, *More*, *Pole*, &c. all Cotemporaries and Friends, for being great Examples of a good Latin Style (which was reckon'd the greatest accomplishment of that Age,) in their several ways, without affecting the long *Ciceronian* Eloquence, of which he was himself no admirer.

^b He saies *there was nothing extant of William Grocyn* but one *Epistle only*, *Elaborate*, *acute*, and *good Latin*, he was of so nice a taste that he wou'd rather write nothing than write ill. He was made for an *epistolary Style*, and lov'd the *Laconick brevity*, and strict propriety of words and expression, you wou'd (saies he) think him one of the ancient Atticks, he

que literaturæ præstantia, *Linacro* non inferior, homo vere Theologus, hoc est integerrimus, simul & eruditissimus, nostrique cum primis studiosus, ad hæc *Gulielmus Grocynus* cujus epistolam habes sphaeræ *Procli* additam. Jam quot *Gulielmos* æquat unus ille *Gulielmus* Archiepiscopus *Cantuariensis* — dat *Antwerpia* Nono Cal. Martii MDXVI.

^a *Britannia* vulgè male audit,

quoties de fide agitur, at illic tales amicos, tam fidos tam constanter, tam prudenter faventes reperi, ut meliores ne optare quidem potui. *Eras. Epist. Petro Barbirio.*

^b Nunc igitur in *Britanniam*, quæ quam multos habeat *Tulliana* dictionis candidatos, tantum eos nominabo, qui scriptis innotescere voluerunt, si *Gulielmum Grocynum* proferam, respondebis.

seem'd to affect the being so, he cou'd not bear the tedious fluency of Tully (if at any time he read his Works) was also as concise in his way of speaking as in that of writing, few words, but them to the purpose.

He cou'd propose Linacre for a greater Example, he knew the Man to be every way a complete Scholar, but with that indifferent Opinion of Tully, that he wou'd rather choose to be like Quintillian, even tho' he had been equally Master of their twō different Stiles, he did not affect any courtly Language, he was not for moving the Passions, but lov'd conciseness and clearness, being intent upon a plain way of teaching. He studying to express himself like Aristotle and Quintillian. You may give him the highest Character of a good Writer, but you can't call him a Ciceronian, because he labour'd for a quite different Strain. As to Master Rich. Pace, he indeed might be plac'd among the Candidates of the

nihil illius extare præter unicam epistolam, elaboratam sane & argutam, ac bene *Latinam*. Maluit enim nihil scribere, quam nihil videri, homo natura lusciosus. Ad epistolarem argutiam appositus, *Laconismus* amabat, & sermonis proprietatem; diceret, *Atticum*, in hoc sane genere nec aliud affectavit, *Ciceronis* copiam ferre non potuit, si quando legeret illius libros. Nec scripto solum, sed & dicendo *Laconizabat*. De hoc igitur non contendam.

Sed *Thomam Linacrum* non

verebor proponere. Novi virum undequaque doctissimum, sed sic affectum erga *Ciceronem*, ut etiam si potuisset utrum libet, prius habuisset esse *Quintiliano* similis quam *Ciceroni*, non ita multo in hunc æquior, quam est *Græcorum* vulgus. Urbanitatem nulloquam affectat, ab affectibus abstinet religiosus, quam ullus *Atticus*: brevisloquendam & Elegantiam amat ad docendum intentus, *Aristotelem* & *Quintilianum* studuit exprimere. Hæc igitur viro per me quantum voles, laudum tribuas licebit;

Cice-

Ciceronian Eloquence, only that he rather affected a quick and extempore way of writing, for while a Young Man he was interrupted in the course of his Studies, and entering into the Negotiations of Princes and Prelates, was in a manner overwhelmed with secular Affairs.

* He would offer one more Englishman Mr. Tho. More, I confess (speaking of him) he was the most happy Man in the World for a natural Wit and Genius, and he could have been any thing, that he would have applied himself to. But then he had no great advantage of Education, for while he was a Boy, the Knowledge of good Letters had hardly reached England, and then the Authority of his Parents had determined him to the dry Study of the Common Law, and he was afterwards taken up with the dull Practise of it, and soon called away to Places and Offices that allowed him no spare Hours for the Study of Eloquence. Then he was at last brought to Court, and so involv'd in all the difficult

Tullianus dici non potest, qui studuerit Tullio esse dissimilis. Restat Ricardus Pacans. Is quidem inter Tullianæ facundiz candidatos censerî poterat nisi nimium illi placuisset extemporalis illa scribendi celeritas, & nisi mox juvenem e medio studiorum cursu Pontificum ac regum negotia, prophanis curis obruissent.

a Ab Anglia migrabo, si tibi Thomam Morem produxero, fa-

teor ingenium felicissime natum, & quod nihil non potuisset efficere, si totum his studiis vacare licuisset. Cæterum illo puero vix tenuis odor literaturæ melioris demigrarat in Angliam. Deinde Parentum autoritas ad leges ejus gentis discendas, quibus nihil illiteratius, adegit: mox in causis agendis exercitatus, hinc ad reipublicæ munia vocatus: vix succisiviis horis respicere po-

Affairs

Affairs of the King and Kingdom, that whatever relish he had to Learning, he had no time to digest it! Amidst these avocations the Stile he attained to, was nearer to that of Isocrates, and a sort of Logical subtilty, than it was to the more spacious Fluency of Tully, tho' not inferior to him in Wit and Smartness. And because from a Young Man, he had been used to the writing of Poems, there was much of the Poetical Vein even in his Prose.

He concludes, that he would leave England when he has just named William Latimer, and Reginald Pole, the first a Pious Man more conversant in the deep Theological Studies, than in the Eloquence of Cicero, the other was a great Admirer, and no unhappy Imitator of him, but he had yet publish'd nothing in his own Name, tho' his Abilities sufficiently appear'd in his familiar Epistles.

As to Erasmus's own Stile, since he hated to be tied down to a slavish imitation even of Tully himself (whom yet he much admired) so

tuit ad eloquentiæ studia; tandem in Regiam pertractus, & regni regionumque negotiorum undis immerfus, magis amare potest studia, quam colere. Et tamen dicendi genus quod assequutus est, magis vergit ad *Isocraticam* struendam, ac *Dialecticam* subtilitatem, quam ad fufum illud *Ciceronianæ* dictionis flumen, quamquam urbanitate nihilo *M. Tullio* inferior est. Quoniam autem Adolefcens diu verfatus est in Poematibus fcribendis, poetam

agnofcas & Oratione Profa.

Angliam igitur relinquamus; neque enim nominabo *Gulielmum Latimerum*, aut *Reginaldum Polum*; quorum prior vir pius Theologium abfolvere maluit quam *Ciceronianam* Eloquentiam. Alter *Ciceronis* admirator fumus, & æmulator non infelix, nihil adhuc fuo nomine voluit in lucem prodire: quanquam in Epistolis familiaribus fatis declarat quid valeat. *Erasmii Ciceronianus*

he

he cou'd not but despise the Superstition and Folly of some of that time, who wou'd hardly allow any thing to be *Latin*, but what was to be found in the Works of that *Roman* Orator, by which means they at last became so superstitious, that they wou'd not dare to use even a single word, that had not before been used by him, by this means straitning themselves in every Subject they wrote upon, this put him upon writing his Dialogue called *Ciceronianus*, wherein he lashes very heartily this Pedantick Humor, plainly proving it wou'd be of bad Consequence to the Republick of Learning: And who must not be of his Opinion, when they shall compare, his and the Epistles of Cardinal *Bembus*, *Sadolet*, and *Longolius* (a Triumvirate of the very best of this Clan) together? *Erasmus* having in his Epistles a sprightliness and vivacity, which gives a pleasing Entertainment to the Reader, while those of the Other are jejune and empty, and soon create a Nauseousness and uneasiness. *Erasmus** looked upon these *Ciceronians* to be a very faction in *Italy*, and that those who pretended most to this sort of Eloquence, had the least share of it. But of all these none attacked him with so much fierceness as *Julius Cæsar Scaliger*, who having been a Soldier, we can't so much wonder at it, *Erasmus* however did in the Opinion of his Friends

a—Apud Italas fervet Ciceronianorum factio, quum nulli sint minus, quam qui vociferantur maxime. *Erasmi* Epist. Germ. Brizio.

too much regard him; since we are told that he bought up almost the whole Impression of his second Oration, and burnt them; it seems the Language was more provoking than any thing he had said in his first. But there was such an inexhausted fund of ill Nature in *Scaliger*, that not content with these two Virulent Orations, against *Erasmus*, he drew up an Epistle that finished his *Billingsgate* Language, which even his Son *Joseph*, being ashamed of the scurrility therein, suppressed. But yet as implacable as *Scaliger* seemed to be against *Erasmus*, we find that he was more in Charity with him afterwards, which he shewed by a Copy of Verses upon his death, which I have here subjoined.

Whatever quarter *Erasmus* has met with from such four Criticks, impartial Judges must own, that his Stile is natural and unaffected, and excellently adapted to every Subject that he undertook to write upon. The Learned Dr. *Worthington* speaking of the homely plain Stile of *Thomas a Kempis*, saies, that the

a *Julii Caesaris Scaligeri* post
graves simultates, de *Erasmio* Ju-
dicium.

Tunc etiam moreris ab quid me
linquis, *Erasme*,

Ante meus quam sis concilia-
tus amor.

Tunc etiam? cui tam parvus fuit
orbis ut alta

Expleres mensis fulmina torva
tua?

Ergo fidereis postquam est intro-
ita quadrigis,

Atque Dei lazo lingua re-
cepta sinu,

Ille ego qui insana ridebam vul-
nera mortis,

Condita *Aenea* tela trifida
manu,

Ad quodvis stupeo monumentum,
ac territus adsto

Maxima cum videam nomi-
na posse mori.

Latin

Latin of that Age was not so polish'd and restored to its purity and splendor, as it was afterwards by the stupendious Diligence and unwearied Labours of the incomparable Erasmus, &c. In his Miscellany Writings, his Stile is not unlike that of *Lucian*, but without his Prophaness, he ridicules the Follies and Vices of the Age he lived in, and was as successful as he cou'd wish in his attempt, none being able to withstand the keenness of his Pen. His, *Moriae Encomium* and especially his *Familiar Colloquies* contain a Treasure of Wit and good Sense, and can never be enough admired, and though the latter lies under the prejudice of being a School-Book, yet is not unworthy the perusal, of the most advanced in Knowledge. The *Romish* Church wou'd never have forgiven him, if he had left behind him only those two aforementioned Books. It was very artful in a Bookseller at *Paris*, who upon giving out that his *Colloquies* were prohibited, sold above twenty four thousand of one Impression.

We must now take our leave of *Erasmus* in *England*, being certain that after a stay of a few Months, in the Year 1518. he did not (though he designed) come again, and indeed we are much at a loss to give an Account of him during the time he spent in this his last short Visit, Mr. *Wood* speaks of his being at *Oxford* in 1518— or 19, but all the confirmation he gives us is from some Manuscript Notes upon

upon *Bryan Twyne's* Book of the Antiquities of *Oxon*. But all agree *Cardinal Wolsey* founded his *Lectures* in the University about this time, but it is not so evident that *Erasmus read certain Lectures in the Publick Refectory of Corpus Christi College*: Mr. *Wood* advancing nothing to prove this a true Account; till then one Epistle be produced to or from *Erasmus*, at *Oxford* about this time, the question will still remain, whether *Erasmus* was ever more than once there. It may not however be improper to insert here a *Memorandum* of old *Brian Twyne*, relating to *Erasmus*, and his sojourning at *Oxford*, as I received it from a Learned Friend. *Memorandum upon the 18 of February Anno Domini 1622, Stilo veteri (having heretofore received Notice by Mr. Dr. Holt Prebend of Westminster, how that Mr. Clarencieux [Camden] had made of late time much enquiry of him touching me) repairing to Mr. Clarencieux his Lodging at Mr. Dr. Heather's in Westminster, after some Conference with him about divers matters. — He questioned with me about Erasmus, and namely where he abode whilst he studied in Oxford; I told him, I thought in a Religious House of the Augustinians, commonly called St. Maries College, a little hitherward from Bocardo, from whence he wrote his Book de Agone Christi*

a Collect. Br. Twyne in Archi- 8. p. 386. from the *Roud. Dr.*
vis Acad. Oxon. Volum. notat. Tanner.

which

which House after the Suppression, came into the Hands of one Mr. Dr. Floid. But he replied, that when he was a Boy in Oxford, and studied in Christ-Church College; there was an Old Picture of Erasmus hanging in a certain Chamber in Pecwaters Inn, which was therefore supposed to have been Erasmus his Chamber, to which I replied nothing. What Foundation there is for Mr. Camden's Conjecture, I shall leave the Reader to judge,

Soon after *Erasmus* left *England* this last time, in the Year 1518. We find an Epistle of his, writ to Sr. Tho. More from *Brussels*, wherein he gives him some account of his movements, and seems particularly pleas'd with the Conversation of our Countrymen *Tenstall*, and L^d. *Montjoy*, who were it seems both there upon the Service of the Publick.

We find *Erasmus* at *Antwerp*, in May 1519. on the 15th of which Month he indites a Letter to one of our Countrymen, ^aSr. *Hen. Guldeford*, then Master of the Horse to *Hen. VIII*, wherein he acknowledges the pleasure he conceiv'd, from the good Opinion he found he had of him either from his writings, or from the good Character he had receiv'd of him, from Dean

^a *Henrico Guldefordo*, Equiti Aurato, Præfecto rei equestris Regis *Anglia* *Erasmus*. S. D.

Vir clarissime, multorum sermone cognosco, quam amico sis in me animo, sive scintillas istius

benevolentie ex meis lucubrationibus concepisti, sive ex *Jom. Coleti* cæterorumque amicorum hausisti sermone. Tu me diligis, quod vere talem esse credas qualem illi prædicarunt. Ego

Colet.

Colet, and some other of his Friends ; he tells him he wou'd endeavour to answer that Character, and seems to rejoyce over this new Friendship ; especially since he came by this means into the Knowledge of a Person so eminent, not only for his high Station, but also for so heartily engaging in the noble Design of advancing true and sound Learning : He proceeds to take Notice of the wonderful Inclination that then appear'd in Persons of the first Rank towards Letters, and as formerly Learning was confin'd to *Cells* and *Monasteries*, so now it did seem to leave those Places, and became the admiration

te vicissim amo, quod . toto pe-
ctore virtuti, quod honestis stu-
diis faveas, quando horum gratia
mihi quoque faves, non quod his
præditus sim, sed quod tibi per-
suasum sit, his præditum esse me.
Certe recta studia, præsertim ea
quæ ad veram faciunt pietatem,
provehere semper conatus sum,
sed utinam perinde feliciter, ac
sedulo. Mundus resipiscit velut
ex altissimo somno expergiscens :
& tamen pertinacibus animis ad-
huc repugnant quidam, veterem
inscitiam suam manibus pedibus-
que, ac mordicus etiam retinen-
tes. Sed hos pudebit amentię
sue, si viderint summos Reges,
ac regum proceres amplecti, fo-
vere, tueri meliores literas. O
miras rerum humanarum vicissi-
tudines ! olim literarum ardor
penes Religionis professores erat,
nunc illis magna ex parte, ventri,
luxui, pecuniæque vacantibus, a-

mor eruditionis ad principes pro-
fanos, ac proceres aulicos demi-
grat. Nam quæ schola quod Mo-
nasterium usquam tam multos
habet insigni probitate, doctrinæ-
que præditos, quam vestra habet
aula ? An non optimo jure nos
nostri pudeat ? Sacerdotum ac
Theologicorum convivia madent.
Vinolentia, scurrilibus oppletur
jocis, tumultu parum sobrio per-
strepunt, virulentis obrectationi-
bus scatent : & ad Principum men-
sas modeste disputatur de iis, quæ
ad eruditionem ac pietatem fa-
ciunt. Nimirum ad optimi Regis
exemplum properant omnes,
cujus ut cæteras illas dotes omit-
tam, quas hic habet cum aliis
Regibus communes, ut plerisque
præcurrat, nulla sit inferior : quid
illo ad disputandum argutius, ad
inveniendum peritius, adjudican-
dum sanius, ad eloquentiam ve-
nustius ? olim ocii literarumque

of great Men, and the Delight of Princes Courts; especially complementing the *English* Court, by shewing how great an influence the *King's* own Example had, to engage all about him to a close pursuit of Learning, that he cou'd almost find in his heart to come over and turn Courtier, and concludes with his respects to this Lord's Mother, whom he personally knew when in *England*, begging he wou'd go on to favour him and his studies, which he had heretofore so generously done.

There is another Epistle of *Erasmus* to this same Nobleman,* which though by the date it seems to be writ the same Year, yet not from the same Place, the purport of which, is to recom-

dulcedine captus, ab aulis Regum abhorrebam: at in talem aulam, vel cum tota supellestile, quæ fere chartacea est, liberet immigrare, ni valetudinis imbecillitas, & ætas jam ingravescent diffuaderet. Ubi nunc sunt qui jactitant, Principum vigori officere literarum cognitionem? Quis *Henrico* Octavo, vel in bellicis rebus dexterior, vel in condendis legibus cordatior, vel in coerenda scelerum licentia vigilantior, vel deligendis magistratibus, atque officiis diligenter vel in conciliandis foedere Regibus efficacior? equidem aureum quoddam seculum exoriri videor, quo mihi fortassis non continget frui, quippe qui jam ad fabulæ mæx catastrophæ accedam: gratular tamen orbi, gratulor juvenibus, in quorum animis ob officiorum

memoriam utcunque superstes erit *Erasmus*. Sed ut finiam, Ornatissime *Henrice*, redamo te amantem, proque officiis in me tuis, non vulgaribus, hoc majorem habeo gratiam, quod ea præstiteris nullo unquam a me laceffitus officio, generosæ dominæ, matri tuæ, mihi uno atque altero Colloquio cognitæ, precor omnia læta prosperaque. Istum animum tibi; te nobis servet. opt. max. *Jesus*. Hunc *Erasmus* pergat tua nobilitas inter suos clientulos ponere studio certe nulli cessurum: *Antwerpia* 15 Maii Anno. 1519.

Eras. Clariss. *Henrico Guilfordo* rei equestris Regio præfecto...
a Vides ornatissime, *Gulforde*, virtute nihil amabilius, quæ sic omnium animos ad se pellicit, ut nulla incantatio possit efficacius.

mend

mend a young Nobleman of *Brabant* to the *English* Court, the same whereof, for all manner of polite breeding and Learning had rendred it the most fit School for any, who had an ambition to excell either in Vertue and Learning of all sorts, and so consequently be rendred capable of serving their Country; he proceeds to commend this young Nobleman, as a Person worthy of his Notice and Regard, and that wou'd by his aimable disposition and other good Qualities, soon render himself the darling of those who shou'd be acquainted with him. He tells him that he began now to repent, that he had ever denied the earnest sollicitations of *Card. Wolfey*, and his Patron the L^d. *Montjoy*, when formerly they wou'd have had him entred himself a Courtier, he regrets his refusal of their offer, and little thought that our Court wou'd ever have arrived to so great a Reputation for its being the Seat of Learn-

Siquidem fragrantia honestissimæ famæ quæ nusquam non divulgat aulam *Britannicam*, præter regem, omnibus absoluti principis dotibus egregie cumulatam, & huic simillimam Reginam, tot insuper integris, eruditis gravibus, cordatisque viris abundare, D. *Berghensem*, virum in primis prudentem, hoc est a tergo pariter atque a fronte oculatum, excitavit, ut *Antonium* natu minimum ex liberis, quem natura videtur genuisse virtuti, non alteri scholæ tradendum judicaret, underediret, non solum incorruptus ab his

vitiis, quibus fere sunt obnoxii magnatum aulæ, verum etiam his virtutibus instructus, quantum claris stemmatis, tantisque negotiorum molibus, ad quas hæc dubie vocabitur, dignus sint. Nihil agam si tibi juvenem commendem. Ea est indoles, ea morum suavitas is pudor atque probitas ut optimum quemque protinus in sui amorem rapturus sit. Atque hic quoque sentio mihi *Rhamnusiæ* infensam. Ante complures Annos & Regis benigntas, & R. Card. *Eboracensis* humanitas me ad aulæ consortio



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S. HENRY GYLTFORD.

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Bp. FOX OF WINTON.

*Inscrib'd to the Hon^{ble} James Reynolds Esq.
one of his Maj^{ties} Justices of the Kings Bench.*

ing and Learned Men, as it now was; but adds, it was now too late for him, Age and Infirmities had made him incapable of any such happiness, which however he is much pleased, had fallen to the lot of others to enjoy. There is an Epistle to Card. *Wolsey*, as also to L^d. *Montjoy* upon the same occasion, where in likewise he does much magnifie the *English* Court, which is worth the reading of the Curious.

I shall add some few particulars relating to this Nobleman, from Mr. *Ansty's* Register of the Garter, lately printed, where *he sais*, Sr. Henry Guildeford was elected [Knight of the Garter] on the 24. Apr. 18. Henry VIII. at Greenwich, and installed on St. George's Feast following. —

He was about 39 Years of Age at the time of his Election, and was descended from a very antient Family, famous for considerable Services to the Publick. —

Whilst he was an Esquire he went into Spain, and engag'd himself under Ferdinand and Isabel in their Wars against the Moors, and behaved himself with that exemplary resolution, that upon the reduction of Grana-

non semel invitavit, eodem provocavit *Gulielmi Montjoii* fidele semper & amicum consilium. Sed mihi læva mens erat, surdo caneatur fabula. Sciebam haud ullam usquam aulam ista esse in-corrup-tiorem! at quis divinate poterat Principis domum tale musarum domicilium futurum?

nunc id consilium sequar oportet, quod dant ætas & valetudo. Vobis interim gratulabor istam felicitatem, quando meam infelicitatem deplorare nihil attulerit fructus. Bene vale, vir ornatissime *Lovanii* natali S. *Lucæ* Anno MDXIX. *Eras.* Epist. Edit. *Bes.* p. 506.

da, the abovemention'd Prince added to his paternal Coat, an Augmentation of a Pomgranet slipped upon a Canton (which we know were the Arms of that regain'd Province) and likewise dignified him with the order of Knighthood.—

Upon the reputation of his Martial Abilities — he was sent with Sr. Charles Brandon in the Sovereign, with the Fleet against the French.— He carried the Royal Standard at the Siege of Therovenne — at Tournay he was created Banneret.

In the 7. Hen. VIII. he was constituted Master of the Horse for life, and had an Annuity of 50l. during the like Term for executing of the Office of an Esquire of the King's Body.— In the 14th was appointed to attend on the Emperor at his coming hither. — He was one of the Knight's who in Parliament subscrib'd the Letter to the Pope — On 23. Hen. VIII. he died, being about forty Years old — on the 12th of June the Sovereign advertiz'd the Companions of his death, that they might cause Masses and Suffrages for his Soul, according to the tenour of the Statutes.

He was twice married, but left no issue. His first Lady was Mary Daughter of Sr. Thomas Brian, and the second, Mary Daughter of Sr. Robert Wotton.

His Picture drawn by the famous Hans Holbein, remains in the Earl of Stafford's Gallery which hath this Inscription, Anno MC-

MCCCCCXXVII ætatis XL, Sr. *Henry Guilford* Comptroller to King *Henry* the VIII. — On his Bonnet is a Badge, which seems to represent a sort of Clock, having on each side somewhat like two Hammers, and underneath a Carpenter's Square and Compass.

Frequent Letters and Messages past between Bishop *Fox*, and *Erasmus*, about this time, and when the Bishop had finished his noble Foundation of *Corpus Christi* College in *Oxford*, *Erasmus* celebrated his Piety and Bounty, in a Letter to Dr. *John Claymond*, the first President of that College, his old Acquaintance: "Wherein he prophesies of the future greatness of it, and indeed, it has produc'd some of the greatest Lights of the *English* Church, (*viz.*) Bishop *Jewel*, *Rainolds*, *Hooker*, Dr. *Tho. Jackson*, &c.

Erasmus Rot. insigni Theologo
Joanni Claymonde.

a Egregiam illam prudentiam suam, qua semper publicæ famæ præconio commendatus fuit *Ricardus* Episcopus *Wintoniensis*, nullo certiore argumento nobis declaravit, *Claymonde*, non infimum decus ordinis Theologici, quam quod Collegium magnificum suis impendiis extructum tribus præcipuis linguis, ac melioribus literis vetustisque autoribus propriè consecravit. Nam qua ratione melius mereri potuit de rebus humanis: aut quo monumento rectius nomen suum æternæ hominum memoriæ dedicare? isthuc profecto demum est ecclesiæ columen, isthuc est Episcopum agere — mihi præsa-

git animus futurum olim, ut istud Collegium ceu templum sacrosanctum, optimis literis dicatum, toto terrarum orbe inter præcipua decora *Britannia* numeretur: pluresque futuros quos trilinguis istius bibliothecæ spectaculum, quæ nihil bonorum autorum, non habeat, unde nihil malorum non exulet, pertrahat *Oxoniam*, quam olim tot miraculis visenda *Roma* ad se pellexit. Quin & illud mihi quidem sagax consilium optimi præfulis arguit, quod te potissimum ex omnibus delectum virum haudquaquè novæ, sed jam olim notæ perspectivæ que probitatis novo Collegio præfecerit — *Lovanii* V. Cal. Jul. MDXIX.

Mr. *Wood* gives a pretty full account of this *Dr. Claymond*, which shews that he was very considerable in the Age he liv'd in, both as to Learning, and Preferments, having several Dignities and Ecclesiastical Benefices bestow'd on him, *among which were the Mastership of St. Crois's Hospital near Winchester; wherein he succeeded Rob. Sherburne Bishop of St. Davids A. D. 1505. the Rectory of West-Mongton in Somersetshire (which he obtain'd by the resignation of the Honourable Rich. Grey, from Rich. the Abbot, and the Convent of Glastenbury in the Month of July 1506.) the Prebendship of Whitchurch, in the Cathedral Church of Wells (to which belongs the Church of Beningar in Somersetshire) and the Vicaridge of the Collegiate Church of Norton, in the Dioc. of Durham, which he resign'd in 1518. reserving to himself a yearly Pension of 20 Marks to be paid by the Abbot and Convent of Selby, (of the Order of St. Bennet) in Yorkshire. At length upon the desire of Rich. Fox Bishop of Winchester, he left his Presidentship of Magdalen College, and was by him made President of Corpus Christi College, when founded by him An. 1516. Which Place being of less value than the former, the said Bishop did in recompence, give him the rich Rectory of Clyve in Gloucestershire, which he kept to his dying day.*

Erasmus

Erasmus's Friendship with this Learned Person commenc'd very early at *Oxford*, and as he most valu'd his oldest Friends, so had he frequent Testimonies of Friendship from them, especially from one I am going to mention, with whom not only at *Oxford*, but in Foreign Parts, he was well acquainted (*viz.*)

Tho. Halsey, or *Halsey*, this our Countryman was first conversant with *Erasmus* in the University of *Oxon* in 1497. but Mr. *Wood* saies he could not tell what House or Hostle of Civilians he did belong to. Only he adds, that afterwards travelling beyond the Seas, he had the Degree of Dr. of Laws conferred upon him, and was made Penitentiary of the *English* Nation in the Church of *St. Peter* in *Rome*, and the Pope's Prothonotary in *Ireland*. At length by the endeavours of *Christopher Bainbridge*, Arch-Bishop of *York*, and Cardinal, he was by the provision of Pope *Julius II*, made Bishop of *Laighlin* in *Ireland*, about the Year 1513. But never lived (*he saies*) to visit his See, or abide there. In 1515, and 1516. he was present at the Council of *Lateran*, while in the mean time his Vicar General (*Charles Cavenagh*) managed his Diocess. After his return into *England*, in order to go into *Ireland*, he died in *Westminster*, about 1519; whereupon his Body was buried in the Church belonging to the *Savoy-Hospital* in the *Strand*. We have but one Epistle of *Erasmus* to him, but it appears from it, that he was one he

much respected, as being his very particular Friend. I wonder, Mr. *Wood* takes no Notice of his translation to the Bishoprick of *Elphin*, were he sat a few Years.

There is a Seal lately found which I take to be his, although there were more Bishops of the name of *Thomas* in that See about the same time. He was an early correspondent of *Erasmus*, and in his absence from *England*, did him many good Offices with Arch-Bishop *Warham*, being much respected by that Prelate.*

As *Erasmus* lost several of his Friends in that fatal Year 1519. the sweating Sickness carrying of not only Dean *Colet*, and *Jo. Sixtine* but several others so probably amongst them, this his old acquaintance died of that Distemper.

But of all our Country-Men I know of none he had a greater respect for, on the account of his uncommon abilities, than.

Tho Lupset, who flourished about this time, he was (as Mr. *Wood* saies) Son of Will. Lupset Citizen and Goldsmith of London, by Alice his Wife, was born in London, in the Parish of St. Mildr. Breadstreet, he was taken into the Care and Protection of Dr. John Colet, and educated in Grammar Learning under Will. Lilly; which is the reason why the said Doctor calls him in his last Will, his Scholar. But whether he went from him to Oxford, or Cambridge is

a Reliqua cognosces ex *Tho.* semper expertus sum ex animo
Halseio Episcopo *Elphinen*si quem faventem *Eraf. Warhamo.*

doubtful. *Dr. Jo. Cay the Antiquary saies, he was educated in Pembroke-Hall. He took the Degree of Batchelour of Arts at Paris, and upon his coming home again, he fixed in Corpus Christi College about the Year 1519, and soon after succeeded Jo. Clement in the Rhetorick Lecture of Cardinal Wolsey. To which Cardinal, the University having had occasion to write, makes this mention of our Author Lupset in an Epistle dated 7 1d. May 1521.—* Nam immortalis beneficii loco accepimus, quod benignissima tua beneficentia in communem rei literariæ usum dignata sit *Lupsetum* ad nos remittere, quem etsi semper habuimus charissimum, nunc tamen quia a tua maiestate amantius commendatum, multo arctius amplectimur. Illud autem supra quam credi potest nos omnes exhilaraverit, quod prudentissima tua autoritas ex omnium animis abstulerit scrupulos, quibus anxie alligabimur ordinariis lectionibus, &c. *Sr. Tho. More makes honourable mention of him, and his reading upon both Tongues at Oxford: Where he became famous, as well as in other Places of Literature, especially after he had performed the Office of Secretary to Rich. Pace, when he was Ambassador to the Venetians, where by his Conversation with the most eminent Persons, he much improved himself. His Works are such as Follow,*

A Treatise of Charity. An Exhortation to Young-Men, perswading them to walk honestly
 ——— a Treatise teaching how to dye well.

young might prevent his advancement in the Church, or else the frowns of Card. *Wolsey*.

From *Basil*, soon after he was settled he wrote to another Country-Man of ours of great Note (*viz.*) *Richard Bere* then Abbot of *Glassenbury*; by his Epistle he seemed not to be acquainted with him before he left *England*, though he blames himself for it, as well as some others, who seemed to envy *Erasmus* such happiness. He tells him that from the time he was at *Ferrara* with his Friend *Rich. Pace*, he was ambitious of his acquaintance, and hoped that, whatever prejudice he might conceive against either his Person or writings, upon his owning his Faults, he wou'd take him into his favour; for it was impossible but that he must ever respect him, who had been such a Friend to one he so dearly loved, as he did *Pace*. For he had so strict a regard to Friendship, that he looked upon what was done for any of his

a *Eraf. Rot. Rich. Bere* Abbat
ti *Glasconiensi*. S.

Olim persuasus a *Richardo Pace*, qui mihi quum, ageremus *Ferraria*, sæpe prædicabat tuam erga literis benignitatem, vena-
bar & ipse notitiam amplitudinis
tuz. Verum ea venatio mihi
parum successit, fortassis ob hoc
quod uterer cæco duce factum
est quod ut ambo in foveam de-
ciderimus. Præterea *Sacellanus*
tuus, qui prodierat ut nos saluta-
ret, multa odiosa disputabat de
libro quem adforebam: putabat
enim esse argumenta *Hieronymi*,

quæ tractassent stilo politiore,
quasi *Divus Hieronymus* mihi non
satis polite loquatur. Verteram
e Græcis quæ nunc vides addita
Novo Testamento *Græce*, ut tum
erant. Mea versio posteaquam
displicuit tibi, coepit & mihi dis-
plicere. Alioqui addidissém su-
premam manum, & nisi tu dis-
suasisses, edidissém. Sed magis
ipse mihi displicui, qui præter
ingenium, & morem meum cap-
tassém amicitiam tanti patris —
Ego tamen te nunquam amare
desii, vel ob *Richardum Pacem*
dimidium animæ meæ, cujus

Friends,

Friends, was done to himself, then concludes with his best wishes to him. All that Mr. Wood saies of this Man, is, that he was a *Benedictine Monk and supplicated in the Year 1503. for his Degree in Divinity: but whether B. D. or D. D. he is not certain, that he was installed Abbot of Glastenbury on the Death of John Selwood, the former Abbot 20 Jan. 1493. (after the Election of another Person, Tho. Walsyn a Monk of the same Order, had been cassated by Rich. Fox Bishop of Bath and Wells, on the 12 of Nov. preceeding.) he died 20 Jan. 1524. the same Year that Erasmus writ the foregoing Epistle, and was succeeded by Rich. Whyting; there being then 47 Monks in that Monastery. Leland saies, what follows of him, and his Benefactions ——— that he built the new Lodgings, by the great Chamber called the King's Lodging in the Gallery. ——— He builded also new Lodgings for secular Priests and Clerks of our Ladies Chappel. He also arched on both sides the East part of the Church. He built Edgar's Chappel at the East end of the Church. Abbot Whyting performed part of it——Abbot Bere made the Vault in the Steeple in transept—to—He also made a rich Altar of Silver and guilt, and set it afore the high Alter. And*

studia tua liberalitas olim adjuvit—— Quod in tales amicos collatum est, in me collatum arbitror. Precor ut Christus am-

plitudinem tuam diu servet incolumem. Datum Basilee Octava S. Augustini Anno MDXXIV.

coming

coming out of his Embassy out of Italy, made a Chappel of our Lady of Loretto, joyning to the North-side of the Body of the Church. — He made the Chappel in the South-end Navis Ecclesiæ Glaston, whereby he is buried sub plano marmore, in the South-Isle of the Body of the Church. — He made an Alms-House in the North-part of the Abby, with a Chappel, for Seven or Ten poor Women. He also made the Mannor Place at Sharpham in the Park, two Miles by West from Glaston. It was before a Poor Lodge, &c.

There remains yet, another of our Country-Men, who as we find him to be reckoned amongst the Worthies of our Nation by *Erasmus*, ought not to be past by unmention'd here, (*viz.*) * *John Clerk*, who tho' an *Oxford* Man, yet we can't tell what House he was of; afterwards he travelled into Foreign Countries, to very great advantage, and in *Italy* became acquainted with *Rich. Pace* before mentioned, between whom there was soon struck up the most intimate Friendship, probably by his means he became acquainted with *Erasmus*, after his return from abroad, his Accomplishments procured him the favour of the then great Duke of *Norfolk*, to whom he was made Secretary,

* Sed quid ista paucitas [inter *Germanos*] ad tantum examen insignium virorum [inter *Anglos*] *Montjoni, Linacri, Pacai, Cbleti,*

Stonskleii, Latimeri, Meri, Tessali, Clerici, & aliorum his similia,

and highly valued by him, as well as the rest of the Courtiers, but being a Man of Letters, he wou'd steal time from Publick Affairs, and employ it much more to his Satisfaction in his Studies, and hath left written.

Opusculum de Mortuorum Resurrectione, 4to London. 1545. in *Latin, English, Italian*, and *French*, being excellently skilled in them all, *Decoration of certain, Articles &c.*

Meditations on Death, as also an *Italian* and *French Grammar seu de declinatione verborum &c.* Mr. Wood, saies he translated a Treatise of *Nobility* and other things, and moreover adds that *being clapped up Prisoner within the Tower*, the Cause not mentioned, *did to avoid Publick Shame hang himself in his Chamber with his Girdle*, on the 10th of May 1552. Mr. Fox speaks of him as one who had been an Enemy to the Gospel and good Men. *Erasmus* had many of his Friends who had very unfortunate Exits, *Pace* died mad, *Sr. Tho. More* and *Fisher* were both beheaded, to say nothing here of Arch-Bishop *Cranmer*. &c.

Erasmus at *Basil* published an Excellent little Manual which he stiles *Lingua, sive de Linguae usu & abusu*. It seems by some Passages in it, that he laid the Plan of it while in *England*. But he did not digest or bring it into form, till he was at *Basil* several Years after, and it looks by his pleasant conceit upon this little Book, that he then designed

signed to give over writing, *which however, he did not or could not do, even to the very last.

The Year 1519 as I have already noted, was very fatal to many of his Friends in *England*, who were of the greatest Fame for Learning, so I shou'd just name a few more chiefly Foreigners whose deaths now were equally grievous to him, (*viz.*) *Martin Dorpius*, *Linacer*, *Longolius*, *Bapt. Casalius*, and *Fran. De-loine*; of this last Person, *Erasmus* never speaks without a Preface of respect, he was President of the Parliament of *France*, and as he was a Person of great abilities himself, so he had a mighty value for *Dean Colet*, and *Erasmus* who were both personally known to him, and corresponded with him: the latter cou'd not think himself enough grateful to him, unless he gave the World some short detail of his eminent Vertues, another Friend joyning with him to celebrate his Memory, though in a different way. *Erasmus* speaks very feelingly of the Death of this great Man, in an Epistle to his Successor in his high

a ——— Posthac mutum habebitis *Erasmum*, posteaquam linguam emisit. *Erasmi* Epist. *Antonino* medico. Edit. *Leid.* p. 885.

————— Corpusculum hoc in dies attenuatur, & exarescet. Brevi ni fallor abjicietur hoc syphar & exsiliet nova cicada. *Martinus Dorpius* nos antevertit; periit *Linacer* in *Anglia*, *Longolius* *Bononia*, & *Baptista Casalius*

Roma, & *Franciscus Deloimus Laetia*, magnus bonarum literarum Patronus. *Erasmus* *Bilibaldo* suo. *Ibid.* p. 887.

— *Deloimi* mentionem fecimus in libello qui brevi perferetur ad vos, quanquam elegantissimo carmine tu quidem optimi viri memoriam immortalitati consecrasti. *Erasmi* Epist. *Germ. Brixio* lb. 884.

Office *Jean de Selva*. And indeed, *De-loine* being so great a Friend to *Erasmus*, is the only excuse I have, for more than barely mentioning him in this Place.

Though there is no doubt of his few remaining *English* Friends kind Endeavours about this time to bring over *Erasmus* again, in whose company they so much delighted, yet we are sure the most tempting offers wou'd not avail to make him venture hither at a time, when the Sweating^a Sicknes was so Epidemical and raging; none being more fearful than himself; he tells us, as in one of his Epistles, that when a Child^b he perfectly trembled even at the very Name of Death: it is no wonder then he had quite given over the Thoughts of seeing *England* about that time, when his concern seem'd very great for the sad Estate of it, by reason of this fatal Distemper, tho' it appears he did design to return hither again when that Danger was over,^c &c.

This *Pace* puts him in mind of from *Richmond*,^d not long after he left *England*, chal-

Joanni Selva Augustissimi Senatus *Galliarum* summo przsidi
Eras. Roterod. S. D.

Mors ornatissimi viri *Francisci Deloini*, quali patrono, quali propugnatore, orbavit optima studia.
Ibid.

a Frequenter & admirari & dolere soleo, qui fiat ut *Britannia* tot jam annis assidua pestilentia vexetur, przsertim sudore letali quod malum pene videtur

habere peculiare ———

b Juvenis olim, ut memini, ad nomen etiam mortis solebam inhorrescere *Eras. Ep. Ed. Lond.*, p. 328. [*Eras. Rhenano suo.*]

c Faveo Regioni quæ mihi tam diu præbuit hospitium. & in qua libens finirem quod superest ævi, si licet. *Ibid.*

d In mentem nunc venit, quod in quibusdam aliis tuis ad me literis scripsisti, certum tibi esse

lenging

lenging a promise from him, of coming over and ending his Days here, but wou'd however have him take due care of his health, and as to his welcome, *he saies* the King himself wou'd be much pleas'd, as well as his other Friends.

King *Henry* also thought it not below him to write a very kind * Epistle to *Erasmus*, in order to persuade his return into his Kingdom, * Telling him that it gave him no small concern * to hear from Arch-Bishop *Warham*, that he * met with so much ill usage from Men of perverse Spirits, who were not only Enemies to * him, but to even the *Christian* Religion it self, * and thought it a monstrous thing, that a Person he had in the utmost admiration for his * great Learning and Abilities, shou'd be even in * danger of his Life, and no where safe from * their malice, the account of which was very * grievous to him. That for his part, he had long

consensescere in *Anglia*, ætate proxima trajecturo. *Pacens* Ep. *Erasm.*

— Jucundissimum mihi est intellexisse, te id habere animi. Optatissimus venies omnibus, sed tuam valetudinem hac in re cum primis consule. Interim scias, hujus *Regis* erga te benevolentiam indices augeri. *Ibid.* p. 309.

Henricus VIII. *Anglia* Rex,
Erasm. Rot. S. D.

a Incomparabiles illas animi tui dotes ut summa semper cum admiratione, tum favore benevolentiaque sumus prosecuti: ita

iniquo plane animo tulimus quod de tua fortunæ iniquitate hanc ita pridem retulit nobis *Constantinensis* Archiepiscopus, impiissimos videlicet aliquot homines & Christianæ religionis hostes infensissimos, ita miris artibus tuæ vitæ insidiari, ut nusquam penitus tuto ab illis esse liceat tibi. Fuit quidem in teneris quibus te novimus annis, studium in te nostrum nequitiam vulgare. At illud in majus in dies procrevit, quod nos immortalitati consecrare, editis a te libellis, quibus honorificam admodum nostri mentionem facis, sedulo studuisti.

been

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*Inscribed to
St. Edward Laurence Kt.*



been an admirer of him, but more especially now, when he had appeared with much vigour and skill, so stout an Advocate in the behalf of Religion, that alone he seemed able to support it. *Then he tells him*, that as he himself was resolutely bent to promote true Religion in his Kingdom, and to bring it back to its Primitive Standard; that the Word of God might be the Test of it, so much the more concerned he was for him, lest being taken out of the way, he should want that assistance, he did expect, and was sure he was ready to afford him in this his laudable design: he begs of him therefore to leave *Italy and Germany*, and to hasten over to *England*, where he might assure himself

Quod nos summæ observantiæ fidei & amoris in nos tui certissimum argumentum semper habuimus. Nunc autem postquam in summum quidem crevit pertinax ille & indefessus animi tui tenor, quem in propaganda & illustranda *Christiana* fide non æstimandis laboribus tuis, sed ingenti sane cum Christiani orbis fructu commodoque strenue præstas: eo vicissim magnitudinis evasit amor in te noster, ut nihil quidem illi accedere posse videatur. Quin incredibili quoque alacritate gestimus, quum solus propemodum provinciam hanc sustineas, tam piis sanctisque conatibus tuis pro virili succurrere & præsidio esse. Sentimus enim & ipsi jam aliquot annos vehementer incallescere & flagrare pectus nostrum, divino haud da-

bie spiritu huc incitatum, ut Christi fidem religionemque pristinx suæ dignitati asseramus: nec quicquam sane nobis unquam prius in votis fuit, quam ut labores studiaque omnia nostra, & quidquid usquam Christi beneficio, cui omnia accepto ferimus, virium habemus, in eo poneremus, ut discussis & profligatis impiis hæreticorum imposturis sermo Dei pure ac libere curreret. Sed quæ temporum est, ut vides, infelicitas, bonorumque morum magna calamitas, omnia in deterius prolabantur. Quo magis tuas imo Christianæ religionis vices in te dolemus, de tuæque salute solliciti sumus, ne te sublato, impiæ hæreticorum tenebræ latius in mundum spargantur, imo perniciosius multo grassentur & regnent crudelius.

of a very kind reception, and what Conditions he pleased: He knew by long experience how many Friends and Patrons he had in *England*, and hoped, that their joyning with himself in persuading him over, and making good his own former Promise of choosing *England* for setting up his Staff, would have it's weight; can any thing be more condescending, than such an Epistle, from so great a Prince?

The foregoing Elegant Epistle of K. *Henry* to *Erasmus*, seems by the date of the Answer to be written in the Year 1528. Since we find an Epistle to *Sr. Tho. More* which bears the same

Quibus malis quemadmodum occurrere oporteat tua prudentia facile dispiciet. Nobis certe non alia potior via ratioque videtur, quam si relicta prorsus *Italia Germanique* tua, in Regnum hoc nostrum velis concedere. Quod si tibi quoque gratum acceptumque federit, non modo gratissimus nobis, sed & optimis conditionibus, & quas ipse satis amplas & honestas judicabis, ad nos venies. Meminimus dicere solitum te, lassum maris & viarum, *Britanniam* senectuti tuæ ceu portum & quasi vitæ sedem delegisse. Quod animi tui decretum ut ne mutes aliquando te per sacra piaque omnia obtestamur. Nos tua dulcissima consuetudine, prudentissimoque consilio, quo deinceps uti decrevimus, frui magni beneficii instar ducemus. Tuæ autem vitæ incolumitati neque non studiorum tranquillitati optime hac ra-

tione consultum erit. Postremo *Christi* Evangelium mutua opera & conjunctis opibus nostris longe melius propugnabitur. Si amicorum ratio te moveat, præter eos quos hic semper habuisti amicissimos & studiosissimos tui, summos etiam quosque regni nostri proceres, qui tibi jam pridem impense favent, facile conciliabimus. Si libertatis cura te tangat, nos nihil plane abs te officii postulabimus, quo minus ubivis in Regno nostro summa cum libertate tua vivas. Breviter ut quidquid voles, quod vel ad vitæ tuæ vel studiorum tranquillitatem spectabit, expositissimum senties in te favorem nostrum. Facito igitur, optime *Erasme*, ut nostris vicissim votis hic respondeas. Vale *Oxfordæ* 18. *Septembris*.

Erasmus Rot. Thoma More
S. D.

a In tot molestiis, quibus undate

date and seems to be an Answer to it. Where he tells him that amidst the perplexing Circumstances in which he was then in; his Majesties Epistle gave him great relief, his kind invitation to his Kingdom, it seems was grounded upon his once saying; that *England* shou'd be the Place in which he wou'd set up his Staff. But Alas! things were now so with him, that it would become him more to find out a Place for his burial, where he might be at rest, since he despaired of it while living —. He desires him to make his Apology to the King for not answering his Epistle; but he wou'd not venture upon such a task, unless his mind was quite free, and he cou'd do it handsomly, as become the dignity of the Person he wrote to. So that he leaves this Affair to his Prudence and Discretion. This was from *Basil* 28. *Febr.* in 1528.

But though in this Epistle he seems to be peremptory against his coming to *England*,

dique circumvallor. plurimum attulit solatii serenissimi Regis epistola humanissime scripta, qua me invitat in *Angliam*, omnia pollicens benignissimo digna principe. Admonet quod olim scripserim, in *Anglia* senectuti meae sedem delegisse. Nunc vero, Mi *More*, res in eo sunt statu, ut mihi sepulchri locus sit circumspiciendus, ubi vel mortuo liceat quietum esse, quando, ut video, non continget hoc unquam vivo.

— Egisssem gratias Regiae benignitati, sed quoniam tot laboribus pene exanimato nihil

erat oculi, malui ad tantum Principem nihil scribere, quam negligenter. Si videbitur, tu melius illi declarabis animum meum, nec ignarum, nec immemorem tam eximia benignitatis, quam mihi toties offert, nihil promerito. Opto te cum tibi charissimis quam bellissime valere, Datum *Basilea* 28. *Februarii*, Anno 1528.

— Ut quoniam Archiepiscopus *Cantuariensis* simulque Regia Majestas literis amantissime scriptis me invitant in *Angliam*, dispiciat cum amicis, an

yet in a Letter to his Friend *Pace*, writ but eight days before he seems to be inclinable to such a journey, and bids him prepare the way for it, in as good a manner as he cou'd, that he might not be wanting in respect both to the King, and Arch-Bishop of *Canterbury*, who had so kindly invited him into this Kingdom.

What afterwards determined *Erasmus* to alter his mind we know not, unless it was his growing Indispositions, or some other intervening Affairs. But we find after this, no mention of resuming his Design of coming hither again.

As I promised to forget none of *Erasmus's* Friends who were either *English-Men*, or had any relation to *England*, I must mention an *Italian* Bishop of *Worcester* (viz.) * *Sylvester Giglis*, who was on many Accounts, a Friend and Patron of *Erasmus*; this rich Bishoprick had four *Italians* in it, one after another, but none of the other are spoke of by him; but this Bishop's Residence being at *Rome*, as an Ambassador from *Hen. VIII.* he had it in his Power to serve *Erasmus*, with his Interest, with the Pontiff, and *Erasmus* thought he had great

id commodè fieri possit: nam hinc fortassis migrandum erit, velim, nolim. *Erasmus* *Paceo*. Datum *Basilea* 20. Februarii, Anno 1528.

Sylvester Episc. *Wigorniensis*.

a ——— Venerabilis vir, tanquam frater observande pergra-

tum mihi fuit datam fuisse occasionem, tibi mea opera gratificandi: mirifice enim singularem doctrinam, egregiasque virtutes tuas semper colui: nec quicquam magis quam propensissimum in te animum declarare posse optabam. — *Eras* Ep. Ed. *Leid.* 167.

reason

reason to put his confidence in him: his Friend *Ammonius*^a had a like share in his favour, and they both speak of it with gratitude: *Erasmus* telling him, that he wondred not he had so much favour from both *Hen.*^b VII, and VIII, and from Pope *Leo* X. considering the many valuable good Qualities in him, which must always furnish out a Man for the Service of his Prince; and commends him particularly for being of a Publick Spirit, as well as, for his singular Humanity.

Erasmus though he was denied the Pleasure of seeing *England* again, yet he still corresponded with our Country men among whom another is to be mention'd.^c

Leonard Cox, second Son of *Laurence Cox*, (by *Elizabeth* his Wife, Daughter of — *Willey*,) Son of *John Cox* of *Monmouth*, was born in *Monmouthshire*, educated in *Cambridge* till he was Bachelor of Arts, went to *Oxon* in 1528. where making some stay for the sake of study, was incorporated in the same Degree in the Year following, and intending

a — Debebo summam tuo animo, & humanissimi *Wigorniensis. Erasmus Ammonio.*

D. *Sylvestro* Episc. *Wigorniensis*, Serenissimi *Brisannia* Regis apud summum Pontificem Oratori. *Erasmus Rot. S. D.*

b Duplicasti beneficii tui gratiam, amplissimi Præsul, dum singulari officio, quo me nihil promeritum es prosecutus, addis literas humanitatis plenas —

mirari defino quod te pari favore, parique benevolentia persecuti sunt pridem *Henricus*, ejus nominis septimus, Regum longe cordatissimus, nunc ejusdem nominis *Octavus*, patri similis filius, quod te *Leo* Pont. max. singulari charitate complectitur. *Ibid.* p. 168.

c Vide *Erasmi Rot. Leonardo Coxo. Anglo. Edit. Leid.* p. 288.

to make a longer stay, he supplicated for the Degree of Master of Arts, but whether admit- to it, appears not. About the same time he was a School-Master at *Reading* in *Berks*, and was there in much esteem, when *John Frith* the Martyr was taken for a Vagabond, and set in the Stocks; to whom for his Learning, he shewed singular Courtesies. Afterwards he travelled into *France*, *Germany*, *Poland*, and *Hungary*, taught there the Tongues, and became more eminent in Foreign Countries than at home; which *John Leland* the Antiquarian-Poet seems to intimate in these Verses written to him.

*Inclita Sarmaticæ Cracovia gloria gentis,
Virtutes novit, Coxe, diserte tuas,
Novit & eloquii Phœnix utriusque Me-
lancthon*

*Quam te Phœbus amet, Pieriusque Chorus
Praga tuas cecinit, cecinitque Lutetia
laudes,*

Urbs erga doctos officiosa viros.

Talia cum consent &c.

In the Year 1540 (32 *Hen.* 8.) he was living at *Carleon* in his native Country, where (Mr. *Wood* thinks) he taught School, and the same Year that he published Commentaries on *Will. Lilly's* construction of the eight Parts of Speech. Besides which, he had before in the said Year, translated from *Greek* into *Latin*, *Marcus Eremita de lege & spiritu*, and from *Latin* into *English*. The Paraphrase of *St. Paul's Epistle*

to

to *Titus*, written by *Erasmus Rot.* with whom he was well acquainted. *Bale*, saies, that the said *Cox*, was from his Youth instructed in all liberal Arts, that he was a Grammarian, Rhetorician, Poet, Divine, and a Preacher of God's Word. Also that he had written against those, who in his Time had wrote of *Justification by Works*, and that he was in high esteem among Learned Men in 1540. All which Works, besides Verses of divers kinds and Epistles were by him written before the end of that Year; as also *Latin* Verses occasionally set before Books that were published, particularly before *John Palsgrave's Lesclarcissement* An. 1530. He was living in the Reign of *Edward 6.* But when or where he died, Mr *Wood* saies, he cou'd not tell. He left behind him a Son named *Fr. Cox*, who proceeded Dr of D. as a Member of *New-College* in 1594. and he a Son named *William* who was a Divine of *Chichester* in *Sussex*. —

Erasmus had in *Warham's* Family a Friend who was of great Service to him (*viz.*) *Tho. Bedell* Secretary to the Arch-Bishop, he seems to be the same Person who afterwards in 1533, became Arch-Deacon of *Cleveland*, in the Place of Dr. *James Denton*, but he resigning it the *August* following, *Will. Clyffe* succeeded him, and *Bedell* became Arch-Deacon of *Cornwal*, and was afterwards appointed one of the Commissioners to visit Religious Houses, in order to their Dissolution. We have but one

Epistle^a of *Erasmus* to him now extant; it seems *Bedell* was angry with him, for being so modest as not to ask something considerable of the Arch-Bishop; to which *Erasmus* answers pleasantly; that he had lately given him some plain hints of that nature; though as long as it was probable that the Arch-Bishop wou'd outlive him, he was not overcareful about the success. However begs of him to send him his Pension, either to *Lovain*, where he then was, or into *Italy*, for he designed in *Lent* to set out thither and after to spend his Summer at *Basil*, and then again for *Italy*, *unless* he shou'd be prevented by the Congress approaching. He then begins to be merry upon the ill usage he met with, telling him that *St. Paul* was stoned but once, he was every Day served so by the brawling *Dominicans*, and *Carmelites*, and that by Name in their very Sermons; but they gained no ground by it amongst the common People, who must certainly take them for Mad-men. He concludes with

Erasmus. Rot. Tho. Bedello, S. D.

a De præfulis optimi in me studio, ut rem mihi longe gratissimam, ita minime novam nuncias: sed quod toties objurgas me, qui nihil ab eo petam, facis inclementer, mi *Bedelle*. Imo jam pridem oro, ut ingens aliquod Sacerdotium conjiciat in Caput meum. Non dubito quin ille sit huic corpusculo superstes futurus, sed tamen in rebus humanis certi nihil est. Verum ne nihil impudenter faciam, in præstantia mihi rursus numerari anni venturi pensionem, aut certe Syn-

grapham mitti; per quam hic aut apud *Italos* recipiam. Adorno enim professionem in proximam, quadragesimam, sed æstivaturus *Basilea* fortassis illinc repetiturus *Italiam* nisi quid extiterit in hoc principum conventu, quod me remoretur. *Paulus* non nisi semel lapidatus fuit, hic ego quotidie lapidor *Dominicanorum* & *Carmelitarum* conviciis idque & nominatim, & in publicis concionibus. Sed nihil efficiunt, nisi ut populus etiam intelligat, illos agitari malis furiis. Archiepiscopo, uni-
his

his duty to his *Mæcenas* and respects to Dr. *Wells*, this Man (as Mr. *Wood* saies) was M. A. at *Oxon* and sometime Fellow of *New-College*, D. of D. beyond the Sea, was Nov. 1510. incorporated D. of D. being then Domestic Chaplain to Dr. *Warham* Arch-Bishop of *Canterbury* and a Dignitary. —

Though *Erasmus* had been sometime wavering in his Mind about returning to *England*, especially after the Sweating Sickness was ceas'd, yet in that Year 1532. he seems by the affecting News, of the Death of his Patron Arch-Bishop *Warham*, quite to have laid the Thoughts of it aside.^a It is remarkable that in the same Epistle he speaks of the Death of *Warham*, and the advancement of *Lee* his greatest Enemy, to the See of *York*. Both which were mortifying strokes.

Erasmus gives him an excellent Character in his first Book of his *Ecclesiastes, sive de ratione Concionandi*; which being writ after the Arch-Bishop's Death, can't fall under the imputation of Flattery; it seems that tho' he pass'd thro' the highest and most wealthy Places both in Church and State, yet he so little minded his own advantage, that he left no more than was sufficient to pay his Debts and Funeral Charges.^b It is said that when he was near his

co mæcenati meo multam ex me salutem dicito, post hunc doctori *Wells*, & humanissimo œconomo. Bene vale mi *Pylades*. *Lov.* 1520.

a — Scis, opinor, *Lovus* esse

factum Archiepiscopum *Eboracensem*; — *Canuariensis*, concessit in fata mense *Augusto*, ubi mihi periit vere sacra ancora. *Erasmii* Epist. *Quirino Talese*.

b *Warhamus* — mortuus suprad,
end,

end, he called upon his Steward to know what Money he had in his Hands, who telling him that he had but thirty Pounds, he cheerfully answer'd; *satis viatici ad Cælum. That was enough to last him to Heaven.*

Erasmus assigns his straitness of Circumstances, as the reason why he had not receiv'd so largely from him, towards the close of his Life as he had before: and in the same place speaks of his Successor Arch-Bishop *Cranmer*, as one who had been very liberal, and from whom he had hopes of greater Matters, and who had promis'd *Erasmus* that he shou'd never miss his former great Patron.^a This was confirm'd to him by his Friend *Sr. Tho. More*.^b *Cromwel* also was not unmindful of *Erasmus*, but sent him at two different times thirty Angels.

It may not be thought amiss to mention the several Preferments and Honours, that Arch-Bishop *Warham* passed through, which cannot but raise the admiration of the Reader, when

quam quisquam credat pauper, nisi quod non defuit unde dissolverentur debita, neque ita multum defuit, sed post impensa iusta suaveri non admodum multum superfluit — qui si visus est in fine ad dandum segnior, ipsa res indicat impares facultates; non imparem animum fuisse in causa. *Erasmi* Epist. *Mo* Edit. Lond. p. 1519.

a In Archiepiscopi demortui locum ac dignitatem successit *Thomas Cranmerus* professione Theologus, Vir integerrimis can-

didissimisque moribus, qui ultro pollicitus est sese in studio ac benificentia erga me nequaquam cessurum & quod sponte pollicitus est, sponte prestare cepit, ut mihi *Waramus* non creptus, sed in *Cranmero* renatus, videri queat. *Ibid.* 1498.

b — Gaudio tua causa & quoniam te amo, etiam mea presentem *Cantharia* prefulem non minorem erga te amorem prae se ferre, quam praestitit olim *Waramus*, quo non alius vixit tui amantior. *Mori* Epist. *Erasmo*.

he

he reflects upon the slenderness of his Inventory since he was (what all Church-men then were obliged to be,) a single Man. The Primate was born of a genteel Family (and so probably had some paternal Estate left him) at *Okely* in *Hampshire*, sent to *Wykeham* or *Winchester* School, from thence removed as Fellow of *New College* in *Oxon.* 1475. went out Doctor of ^a Law soon after (which Mr. *Wood* doth not mention) Rector of *Barley Hert. Dioc. Lond.* collated by Bp. *Alcock* of *Ely*, in 1488, and soon after became an Advocate in the Court of Arches, and Moderator in the Civil Law School in that University. In 1493. he had the Chantorship of *Wells*, and the same Year, he was constituted Master of the *Rolls*. The Year following he went upon an Embassy to *Philip* Duke of *Burgundy*, on the affair of *Perkin Warbeck*: after his return, Bishop of *London* and Keeper of the Great Seal; the same Year he was made Lord Chancellor, and 1504 translated to the See of *Canterbury* where he sat 28 Years: dying very aged at *St. Stephens* near ^b *Canterbury* 22 Aug. 1532. he was buried on the Northside of *Thomas a Becket's* Tomb, and had a decent Monument set over him, which with others in the same place were demolished in the late times. He did besides his many Epistles, send over his Picture to *Erasmus* at *Basil*: probably a Copy of that at *Lambeth*, which drawn by *Holbein*,

^a *Newcourt's* Repertorium *Londinense*.

^b *Wood's* *Athenæ Oxon.* last Edit. p. 669.

is said to be amongst other Curiosities preserved, in what they call *Erasmus's* Closet at *Basil* to this Day. *Erasmus* in return, sent him back one of his own. He left his Theological Books to *All-Souls* College Library, his Civil and Canon Law Books to *New College*, and all his Books of Church Musick, to *Wykeham's* College near *Winchester*. Bishop *Burnet* gives him the Character of a great Canonist, and able Statesman, and a favourer of Learned Men &c.

I shall only beg leave to insert two Epistles that pass between *Erasmus* and this Arch-Bishop, before I leave him, which have so much of Humor and Wit in them, that if they do not shew the Age to have been polite, yet at least, that these Correspondents were not wanting in Parts and Ingenuity. *Erasmus* was at *Cambridge* under a fit of the Stone, and being not able to use his own hand, he dictated this short Epistle to the Arch-Bishop.

* Your *Erasmus* (my Lord,) has had a dangerous and terrible fit of the Stone, that has cast him into the hands of Doctors and Apothecaries, *i. e.* of Butchers and Harpyes; I am still in Labour; I feel the Pangs within me and and when, or of what I shall be delivered of, is uncertain. I doubt this Distemper is owing to

Erasmus Rot. Archiepiscopo
Cantuariensi S. D.
a Incidit *Erasmio* tuo periculo-
sa & omnium gravissima cum
calculo conflictatio, deventum in

manus Medicorum & Pharmacopolarum, hoc est carnificum & Harpyarum, adhuc parturio. Malum in costis etiamnum affixum est, quando pariturus, aut quid
the

the drinking of Beer, which for several Days I have been forc't to drink instead of Wine. These are the unhappy first fruits of a War with *France*, unable to write I have dictated this short Letter, and that in a great deal of pain. Take care of your own good health and ease, my Excellent Patron. From *Cambridge*, in the Year MDXV. The Arch-Bishop^a answered him in a pleasant way, the more to be admired, because it is exceeding hard, for a very great Man to be jocular, without letting his Wit forfeit his gravity, and receding too much from the dignity of his Station. It was easier for *Erasmus* to be witty than for the Arch-Bishop.

Erasmus, if in the front of our Epistles, it is customary to wish health even to those who are well; I have more reason to do so when I write now to a Sickman. Tho' I hope you are before this time purged of your Gravel and Stones, the rather because the Feast of the Purgation of the Virgin *Mary* is lately over. What mean those Stones in your Body? what is it you would build upon this Rock. I cannot think

pariturus incertum. Suspicio hoc morbi debere me cerevisiæ, quam dies jam complures inopia vini bibi. Hæ nimirum primitiæ fructuum quos ex præclaro adversus Gallos bello capiemus. Has literas dictavi modo, nec id citra molestiam, tu cura ut quam optime valeas, optime Mæcenas. *Cantab.* Anno 1515. Ed. Ref. 1521. p. 502.

Gulielmus Archiepis. Cantuar.

Canc. Regni & totius *Angliæ* Primas *Erasme Ros.* suo S. D.

a *Erasmo*: si valentibus dicimus salutem in capite literarum, multo magis convenit ægrotanti tibi optare salutem. Tametsi fausto omine auguror, te jam pridem calculis purgatum, posteaquam celebravimus memoriam purgationis *Mariæ*. Quid sibi volunt saxa in corpusculo tuo? an quid supra hanc petram inædificandum est?

you

think you design a noble House, or any Edifice of that kind. And therefore since you have no occasion for Stones, pray part with them as soon as you can, and give any Money to carry them of; I am fain to give Money to bring them to my Buildings: That you may do this the easier, and not be wanting to your self, I have sent you by a *London* Gold-smith's Son thirty Nobles, which I would have you change into ten Legions to help to drive away your Distemper. Gold is a good Medicine, and has a great deal of vertue in it, apply it to the recovery of your health, which I would be glad to purchase for you at a greater rate. For I know you have a great many Excellent Works to publish, which cannot be done without health and strength. Take care therefore to get well quickly, and don't defraud us by your longer Sickness of the hopes and fruits of your Learned Labours. From *London*, the 5th of February.

* It is likely the Buildings to which the Arch-

non enim construendo es magnificas domos, vel ejusmodi quippiam, ut opinor, quocirca quum non sint e re tua calculi, cures quamprimum te superfluo onere liberare, desque pecuniam ut auferantur hi lapides, secus quam ego quotidie do pecuniam, ut lapides afferantur, ad mea ædificia: id quod ut facilius facias nec tibi desis, dedi filio cujusdam aurifabri *Londinensis* triginta nobiles, quos in decem legiones mutatos velim: id auri Pharmacum

nonnihil energię in se continet, eo utere ad salutem, quam tibi emere multo pluris cupiam. Restant enim multa egregia opera per te edenda, quæ nisi valeas obire non queas, cura ut valeas nec nos defraudes per ægritudinem tuam pulcherrima spe & dulcissimo fructu doctrinæ tuæ. Ex *Londino* quinto Febr. Ibid. p. 324.

a Apud *Anglos* divus *Thomas* Archiepiscopus *Cant.* leviori de causa libertatem Evangelicam ex-

Bishop

Bishop referred in his Epistle, were at his Manor of *Oldford* in *Kent*, since divided from that See. *Erasmus*, speaking of the publick Spirit of the Arch-Bishop shewn to that place, saies that he had laid out so much upon it, that it seemed rather to be rebuilding than repairing, there being little of the old Structure left remaining, except the meer Walls of the Hall, and the Chapel.

I have quite done with this great Patron of his, when I have just remark'd that *Erasmus* much resented Card. *Wolfey's* usage of him, and never spoke well of him after their differences commenc'd.

Erasmus was at *Friburgh*, when *Warham* died, and in an Epistle to a Correspondent at *Padua*, he was desirous of knowing who was like to be his Successor, seeming to imagine that it wou'd be Dr. *William Knight*,* who had been for sometime the King's Ambassador to the Pope, upon the business of the Divorce, a Man of great Abilities, and good dispatch as well as a good Friend of *Erasmus*, for he wishes not to be mistaken in this his Conjecture con-

ercuit adversus Regem—tantum agebatur de secessu quodam magis apto homini pio quam Regi. Loci nomen est *Olfordia*, ne me quidem admodum cepisset hic locus, priusquam R. D. *Gulielmus Warham* Archiepiscopus *Cantuariensis* ac totius *Angliae*, Primas vir multis nominibus dignus, qui in laudatissimi viri dignitatem succederet, ibi sic ædificarat ut magis videatur novam structuram excitasse, quam

instaurasse veterem. Adeo nihil reliquit veteris ædificii præter aulae cujusdam ac templi parietes. *Erasmi* Epist. ad *Franc. Gallie* Regem præfixam paraphrasi in *S. Marcum* MDXXXIII.

a Quis sit ille Archiepiscopus non queo divinare, quod nomen suppresseris, nisi forte sit *Gulielmus Knight*, quod sane optarim. *Erasmi* Epistola *Viglio Zuichemio* Ed. *Leid*, p. 1757.

cerning him, possibly not having at that time any acquaintance with *Cranmer*. However though *Erasmus* was mistaken, yet this worthy Person passing through several Preferments, did at last arrive at the Bishoprick of *Bath* and *Wells*, where he shewed himself to be of an Hospitable and Publick Spirit, in several Instances; and that *Erasmus*, had probable grounds to go upon, take the following account of him from Bishop *Goodwin*, and *Wood*.

William Knight was a Londoner born, educated in Wykeham's School near Winchester, became perpetual Fellow of New College, after he had served two Years of probation, in 1493. but leaving that Place two Years after, he went to the Royal Court, where his Parts and Industry being soon known, was made Secretary to King Hen. VII. and VIII. The last of which sending him on an Embassie to Maximilian the Emperor, found so much favour from him, that besides the great Gifts received from his Treasury, he had by Letters Pat. dated 14 July a Coat of Arms granted to him, as a farther token of his reward for his many services done for the English King in exposing his Life to danger, wearing it out in continual labours for him, and ready for the future to do the like, if occasion should require, &c. The Arms granted to him by the Name and Title of William Knight, Prothonotary of the Apostolical See and Ambassador from King Hen. VIII. to Maximilian.

Maximilian the Emperor are these. Party per fess Or and Gules, an Eagle with two heads displayed Sable, having on its Breast a Demi-Rose and a Demi-Sun conjoynd into one, counterchanged of the Field. Which Arms are at this Day remaining in one of the South-Windows in the common Refectory of New College. In the beginning of the Year 1523. he became Arch-Deacon of Huntingdon, on the Resignation of Rich. Rawlins promoted to the See of St. David's, and in the beginning of Decemb. 1529. he being then, or about that time, Prebendary of the 5th Prebendship of the King's Chapple of St. Stephen's, within the Palace of Westminster, (and newly return'd from Rome) was made Arch-Deacon of Richmond, on the Resignation of Tho. Winter. In 1531, he was incorporated Doctor of the Laws, as he had stood in an University beyond the Seas, and was afterwards made Arch-Deacon of Chester. In 1541. May 29 he was consecrated^a Bishop of Bath and Wells, and had Restitution of the Temporalities of that See made^b to him the Day following. He gave way to fate on the 29th of Sept. in fifteen hundred and forty seven, and was buried in the Nave of the Cathedral Church of Wells. By his last Will and Testament dated 12 of Aug. and proved the 11th of Nov. An. 1547. he bequeathed an

^a F. Godwin in com. de præ- Wells p. 442.
sulibus Angl. inter Ep. Bath. &

^b Pat. 33. Hen. VIII. p. 1.
hun.

hundred Pounds for the conveying his Body from London to Wells, for the interring it in the Cathedral Church there, and for a Tomb to be laid, or set over it. To New-College he gave 40 Pound, and to Wykeham's College near Winchester 20 Pound. Bishop Godwin saies, that he was buried under the great Pulpit, which he caused to be built for his Tomb. And that in the Market place of Wells, there is a goodly Cross erected partly by this Man, the Inscription whereof importing so much is as followeth. Ad honorem Dei Omnipotentis, & commodum pauperum mercatum Wellie frequentantium, impensis Gulielmi Knight Episcopi, & Richardi Wooleman hujus Ecclesiæ Cathedralis olim Decani, hic locus erectus est. Laus Deo, Pax vivis, requies defunctis. Amen. Anno Dom. 1542.

Thus much may suffice to incline us to think, the probability there was of his being the Arch-Bishop; and that *Erasmus* judged right of that matter upon the vacancy of the See of *Canterbury*. I hope this Digression relating to my Namesake and Fellow Citizen, will be the more pardonable, since he was a Person so considerable, and passed with reputation through the most difficult Offices in the State, before his arriving at an Episcopate in the Church.

The

The Person he succeeded in this Bishoprick, was likewise a Friend and Correspondent of *Erasmus*; (viz.) *Hadr. de Castello*, who though no *Englishman*, yet being preferred in the *English* Church, deserves here to be just mentioned. He was one of the greatest Masters of good stile in that Age, and published a Phraseology or Treasure of the Elegancies of the *Latin* Tongue, the Title of which is this: '*Hadrianus* tit. S. *Chrysogoni* S. R. E. Card. *Batonien. de Sermone Latino & modis latine loquendi nuper a mendis plerisque expurgatus. & in suum pristinum candorem restitutus. Venetiis apud Franciscum Fasianum* MDLXI. 8vo. He by dedicating this to *Charles* Prince of *Spain*, makes it probable that he was a *Spaniard* by Birth, and that he got his Cardinals Hat by the Interest of that Crown. It seems probable he was not in the good Graces of Cardinal *Wolfey*, because he was too honest to run all the lengths he would have him, yet however the

Hadrianus Card. Sancti *Chrysogoni* Carolo Principi *Hispaniarum*.
Salutem.

a Consideranti mihi in hoc meo secessu, Princeps maxime, genus latine loquendi quod circa magni *Ciceronis* tempore politum, nitidum, candidum naturali quadam copia felicitateque provenit, nihil admirabilius videtur quam eos autores, viros illos quidem omni bonarum literarum artiumque genere eruditos, uno prope-modum modo, unaque nativa

Germanaque lingua locutos esse priores posterosque ita longe ab illo candore esse, ut non idem *Latinus* sermo, sed aut omnino dissimilis aliusve aut prorsus mutatus esse videtur — cum autem mihi tantum nunc oculis sit, quantum antea negotii esse solebat & (quod Deo acceptum refero) ab omni reipublicæ cura vacem quæ res maxime letitia deditum animum jam inde a pueri, variis officiis, aut potius laboribus ærumnisque disjunxerat

said Cardinal made a penny of him, first by his farming his Bishoprick: and afterwards taking full possession of it.

Erasmus was a great admirer of the constitution of the *English* Church, as well as many of our Church-Men.^a He thought very justly that Spiritual Persons, shou'd not be encumbered with things beside their Profession, that so they might attend wholly to the business of it; he thought nothing sounded so harsh, as Martial Offices and Titles joined with Ecclesiastical, that these mixtures were a prostitution of the Profession, the *Weapons of which shou'd not be Carnal*, he commends *England* for guarding against so preposterous a Practice, too much used in other Nations, the keeping to a Profession being more decent. And though we find in his time some of our *English* Clergy had the highest Civil Offices conferred upon them. As his Patron Arch-Bishop *Warham* was first Master of the Rolls, and afterwards L^d. *Chancellor*, yet these Dignities were managed under better regulations, than in other Neighbouring Nations,

Latini Sermonis non vulgares aut circumferaneos locos sed intimis eorum quos dixi autorum sacrario abditos edere & in lucem proferre curavi tibi que inscripsi, &c.

a ——— Eos vero qui loco proxime ad *Christum* accedunt, oportebant ab his crassioribus functionibus esse purissimos — Quam male cohærent illa voca-

bula Cardinalis strategus, Episcopus Dux, Abbas comes, sacerdos centurio. ——— Apud *Britannos* summa est dignitas Ecclesiasticorum, ac census opimi. Nec ibi tamen quisquam est Episcopus, aut Abbas qui micam habet profanæ ditionis, aut arcus, aut bombardas, aut satellitium, neque quisquam monetam cudit, præter unum Archiepiscopum *Can-*

and

and gave less offence to the Laity: he mentions in the same place a privilege, peculiar in his time to the See of *Canterbury*, of Coining Money, which had more of honour than profit in it; which it seems was as old as *Thomas a Becket*, whom he calls *Thomas Acrensis*, because that Prelate was born in the Parish of St. *Thomas de Acres*, in the City of *London*.

Though *Erasmus* had lost his best Friend and Patron in Arch-Bishop *Warham*, yet we find, he had yet some few left in *England* of the best Quality.

Erasmus therefore from *Friburgh* in the Year 1533. dedicates his Exposition of the 22 *Psalms* to an *English* Nobleman, then of great Interest and Power in the *English* Court, (*viz.*) *Thomas* Lord Viscount *Rochford*, Father to the unfortunate *Ann Bulleyn*, he was first no more than Sr. *Thomas Bulleyn*, then Viscount *Rochford*, but after this his Daughter became the King's Consort, he was created Earl of *Wiltshire* and *Ormond*, as appears by another of *Erasmus's* Dedications to him. This Patron of *Erasmus* married *Eli-*

tuarensem, idque duntaxat honoris gratia; hoc dignitatis illi promeruit mors divi *Thoma Acrensis* nunquam tamen bellicis negotiis implicatur, sed Ecclesiarum curam gerit. *Erasmi consultatio de bello Turcico* Op. Tom. V. 362. Ed. *Leid.*

a Clarissimo *Anglia* Baroni, Domino *Thoma Rochefordo. Des.*
Erasmus Rot. S. D.

Eximie cujusdam mentis evidens specimen jam olim dedisti, vir Clarissime, quod non satis ornatus tibi videbaris majorum imaginibus, stemmatis torquibus aureis, & annulis, quæ tu cum pro vetusta gentis tuæ nobilitate, tum pro moribus genere dignis merito gestas, nisi & animum pretiosiore quadam catena ex honestissimis Philosophiæ disciplinis

Elizabeth Daughter of *Thomas* Duke of *Norfolk*, and was related to several of the chief Gentry in *Norfolk*. His own Family had intermarried with the House of *Ormond*, which is the reason that Title was also conferred upon him, by the general account we have of him, as well as by what we have from *Erasmus*; he appears to be a Person of vertue and goodness; otherwise he wou'd not probably have put *Erasmus* upon this pious Work of commenting upon this *Psalm*. He is therefore mentioned with great honour by him, that though so great and powerful, so nobly descended, and who had the World at Will, yet amidst all these Amusements and dazzling Vanities he could apply his mind to Religion, and the more durable Riches. He tells him how he was affected with Pious Thoughts while he was about this little Work, and if he in the reading shou'd receive the same Impressions, he should not be a little pleased that he had put him upon this task. He confesses that some of the Fathers had before writ upon the same *Psalm*,

velut ansis contexta, decorasses. Nunc impensius etiam gratulor tuæ felicitati, quod homini potenti, laico, & aulico perspiciam etiam sacras literas esse cordi, teque nobilis illius *Margarita* desiderio teneri, quo lubentius morem gessi, sanctissimæ voluntati tuæ, *Psalmum*que quem designaris, trifariam enarravi; quam feliciter, tuum facio iudicium. Ipse certe non mediocrem hujus opellæ fructum cepi, quod inter

tractandum haud vulgarem animo voluptatem, solatiumque per sensi, si tuo quoque animo perinde placuerit, mihi gratulor qui paruerim, sin quæ displicent non gravaberis indicare, tibi gratias agam, qui me doctiorem reddideris. Scripsit in hunc *Psalmum* Divus *Hieronymus*, sed suo more breviter, brevius etiam *Arnobius*: Beatus *Augustinus* non enarravit sed notulas tantum brevissimas addidit, quod in memoriz sub-

but

but what they have done, are rather short Notes, than an Exposition; and moreover adds that he had made little or no use of them, in this his Work, and concludes with his desire of its being serviceable to Religion. This Epistle is dated on the Ides of *Aug.* 1537. in the *Lond.* Edit. of his Epistles, which as it was the Year after *Erasmus's* Death, we must bring it forwarder to the Year 1532 or 33. Especially since we have another Epistle of *Erasmus*^a to this great Man, dated 1533. wherein mention is made of the aforementioned Exposition, and the Encouragement he received from his kind acceptance of that Work, to gratifie him in that of expounding the Creed, or any other he shou'd desire from him, and therefore though *St. Cyprian* and others of the Antient Fathers, had done this before, yet he wou'd not excuse himself from obeying his Commands, especially since his Lordship's Design was for the general benefit of Religion, not so much for his

dium, opinor, solet dicturus apud populum; ac demiror quo casu Commentarius interciderit. *Cassidorum* non habebam, nec solet ille multam adferre momenti. Itaque magna ex parte res erat meo, quod aiunt; *marste* gerenda, quanquam siquid bene cessit uni Christo debetur in solidum. *Basilee* Id. *Aug.* Anno a Christo nato millesimo quingentesimo trigesimo septimo.

^a Clarissimo viro D. *Thoma a Roschford*, Comiti *Ormonia* &

Wilscheria, Des. *Erasmi Rot. S. D.*

Equidem videbam fore, *Comes illustrissime*, ut a nonnullis mihi improbitatis dica scriberetur, si post tam multos, tamque celebres Ecclesie Doctores, quorum *Cyprianus* sic primus apud *Latinos* hoc tractavit argumentum, ut præcurrentem hæcenus nemo potuerit assequi, commentarer aliquid in symbolum Apostolorum. Rursus improbitatis reus ipse mihi futurus videbar, si tibi non gessissem morem, præsertim

own use, but for the Instruction of those, who were Novices in Religion, and had not been entred in the first Rudiments of it; that for his part he was very indifferent as to the reputation and credit he might get or lose by it, his aim was at the good of those, who were not sufficiently entred into the first Principles of the Christian Religion; he was sure his Lordship had this in view, when he put him upon this task, if he had fallen short of doing it to his satisfaction; it was not out of any thing but want of sufficiency for the undertaking; he hopes that God would supply, by his Grace, what was wanting in his Performance. And concludes with his earnest wishes, that God who had inspired his Lordship with that Zeal and Affection for Religion, wou'd go on to give success to it, and that he might succeed in this and all other good Designs, for the promoting of true Piety in the World. Once more this great Man put *Erasmus* upon a third Pious Work, and no doubt had the same good

tam piam pio affectu flagitanti: maxime quum prius illud meum obsequium, verius quam officium, quo XXII. *Psalm.* exposuimus, tam candide fueris interpretatus. Neque me clam est, te hanc opellam meam non tibi, qui me doctore non eges, sed aliis rudioribus postulares. Eoque sic tractavi rem, ut ad simplicium captum orationem totam accommodarem. Non om-

nino video quid laudis hoc studio meo sim assequuturus, nisi forte quod quædam dicta sunt crassius, atque explanatius. Verum laudem nihil moror, sed utinam, hinc tantum utilitatis hauriant Christianæ militiæ tyrones, quantum & tu, vir clarissime, pro tua insigni pietate desideras, & ego pro mea quantuluscuque portio, ne dedi operam, &c.

Design in it, (*viz.*) of *preparation for Death*.^a *Erasmus* complied with the utmost readiness; and told him that it was the very Subject he was engaged in, for his own private use when he received his commands, which shou'd be obeyed now, in making it more publicly serviceable to the World; and he hopes God wou'd prosper it to both their satisfaction. This *English* Peer was as well as *Erasmus* in an advanced Age, and consequently the Meditation on Death was a proper Subject for them both: and soon after this we find this good Earl had occasion enough for Consolations of this kind, having his beloved Daughter beheaded, his Son *George Lord Rochford* (created so upon his Father being made Earl of *Wiltshire*) imprisoned in the Tower first, and then taken off as his Sister was.

The aforementioned Nobleman was a great

Eidem Clarissimo Viro *Eraf.*

Rot.

a Ad ipsum *Christiana* Philosophiæ colophonem me vocas, Vir Clarissime, sed pietatis studio quam fortunæ ornamentis clarior, dum adhortaris, ut superioribus addam vel brevem Commentarium, *quomodo se quisque ad mortem preparare debeat*. Hic est extremus humanæ vitæ, veluti fabulæ, actus, inde pendet vel æterna felicitas hominis vel æternum exitium. Hic est supremus cum hoste conflictus, a quo *Christi* miles sempiternam expectat triumphum si vicerit, sempi-

ternam ignominiam si victus fuerit. Equidem in hoc negotio jamdudum totus eram, quum adhortatio tua, mihi velut calcar accessit currenti. Quamquam tum quidem uni mihi philosophabar. Sed tua pietas cupit ut hic quoque fructus per nos fiat multorum communis. Utinam Domini benignitas largiatur sanctissimis votis tuis meoque conatui felicem eventum, ego certe non reluctabor illius voluntati cujus instinctu hoc meum obsequium abs te postulari arbitror. Vale apud *Friburgum Brisgoia*. Cal. Decembr. Anno. MDXXIII.

favourer

favourer of Learned Men, amongst others (as Mr. *Wood* saies) *Robert Wakefield* a great linguist was Patronised by him. Bishop *Burnet* has retracted his mistake, that this Lord was one of those who sat in Judgement upon his Daughter, which wou'd have impeached him of great unnaturalness.

There is one Nobleman more whom I may here also mention, who was a great admirer of *Erasmus* (viz.) *Henry Lord Stafford*, the only Son of *Edward Duke of Bucks* (attainted and executed for Treason in 1521.) he was one of the most accomplished Persons of his time, and tho' not the Inheritor of his Father's Honours, yet he was a Man of great Virtue, Piety and Learning, his Education was chiefly at *Cambridge*, to which Place his Father was a Benefactor, where under good Instruction, he profited so much as to become a finished Scholar; the *Oxford* Antiquary, who lays claim to part of his Education, saies,* he wrote several things both in Prose and Verse, but mentions not what they were; only that he translated a piece of Bishop *Edward Fox* of *Hereford*, entituled *De vera differentia Regiæ potestatis, & Ecclesiasticæ, &c.* as also two Epistles of *Erasmus*, wherein is declared the brainfick headiness of the *Lutherans*, &c. *Lond.* 1523. 8vo, he died in 1558. But where he was buried we can't tell.

It was an ambition in all our Country-Men

* *Wood's Ath. Oxon.* p. 108.

of Note, as well as others abroad, to court *Erasmus* for his Friendship, and to affect to have some mention made of them in his immortal Works, wherein he has taken care to embalm their Memories to perpetual Generations. The great Arch Bishop *Warham** seems to own this in an Epistle to him, and that he cou'd never be enough grateful to him, for the Immortality he had conferred upon him. Since the very mentioning of him in his writing, would perpetuate his Name to late posterity, when his high Posts and Dignities would be all forgot, or leave a more faint remembrance behind them. To give another Instance of our fondness for him. Mr. *Wood* speaking of *Erasmus Dreyden*, under the Year 1577. (the first of his Sirname that settled in *Northamptonshire*, descended from the *Dreydens* of *Staffehill* or *Staffle* in *Cumberland*) saies, he was by profession a School-Master, and being learned and well acquainted with *Erasmus of Rotterdam*, that Person was Godfather to one of his Sons; which is the Reason, that Christian Name

a Quum non illaudati nominis æternitatem per te sim consecutus, qua multi præclari Reges, & Imperatores carent, & a memoria hominum penitus exciderunt, nisi quod tantum vix nominum eorum Catalogus, & id jejune quidem fiat, non video, quod satis sit in hac mortali vita, quod pro immortalitate reddam. Cogito enim quanta mihi tri-

bueris ubique, vel præsens per colloquia, vel absens per literas, aut communiter per volumina: quæ quidem, sunt majora, quam sustinere valeam. Judicabis ergo *Canuariensem* ingratißimum; nisi tui sit habiturus rationem fidelissimam & constantissimam, licet meritis inæqualem, & inferiorem
——— *Gal. Archiepis. Cant. Erasmo Rot. p. 107. Ed. Lond.*

descends

descends among the Family of the *Dreydens* in that County; some of whom have gloried in it in my hearing (*says Mr. Wood.*) But this was an Ambition which shewed it self in many Foreigners as well as our own Country-Men. *

Erasmus did not confine his acquaintance and esteem to Learned Men only amongst us, but he extended it to those of the other Sex, who were Virtuous and deserving. Particularly we find he had a great Opinion of *Catherine*^b *Hen. VIII.* Queen, whom he calls the best of Women; dedicating to her his Book of Christian Matrimony, ^c as best suiting both to her Piety and Circumstances; she having so well behav'd her self in that State, till divorc'd from the King her Husband; knowing then how unjustly and barbarously she was us'd in that affair; he writes a consolatory ^d Epistle to her in a most *Christian* Style, to support her under this Affliction, and by some Expressions in it, seems to hint at what was then in agita-

a ——— Folicem, quem eo fortuna dignetur honore, ut *Roderodami* præconio referatur: non minus *Achille*, qui *Homerum* buccinatores; non minus *Augusto*, quem *Virgilius* tuba; non minus *Scipione* qui *Silli* classico innotuerit. *Zafius Erasmus* Ed. *Laid.* p. 138.

b — Conjunx tua nobilissima, unicuique hoc ævo veræ pietatis exemplar, fastiditis nugis mulieribus, bonam diæ partem collocat in sacris libris, quum alias

Principes feminas quæ maximam temporis partem in fucando, in alea similibusque lusibus contemunt, admonens quid ipsas deceat. *Erasmi* Epist. *Hen. VIII.* coram Paraphras. in *Lucam*.

c Edidi nunc institutionem matrimonii, verum hoc argumentum ante annum a me stipulata fuerat Regina *Britannia* *Eras.* Ep. *Jac. Piseni*.

d Quisquis verè diligit Deum, spei totius ancoram fixit, non in sterilibus rerum fluxarum arenis,

tion relating to that Affair, putting her in mind of a Marriage which is indissoluble, and that the Afflictions she might meet with in this World, wou'd have a happy issue as to her better part, that as she had cast anchor on him who cou'd never fail her, even in the greatest extremity, so he wou'd not have her much concerned at any thing that had, or cou'd happen to her: the whole *Epistle* being very excellently adapted to her Case and Circumstances, deserves (if I had room) a place here, but I have only taken out the more notable Passages. She retir'd after this her misfortune to *Kimbolton* Castle in *Huntingdonshire*, and spent her time very religiously and devoutly till her death, which happened some few Years after. She had by the management of her Daughter the Lady *Mary* so improv'd her,

sed in solida nullisque rerum undis mobili petra, qui est *Christus Jesus*, sponsus piarum animarum, ut nulli nuptæ sicut sponsus tam sit proprius ac certus, quam ille est proprius ac præsens singulis: in hujus finem quisquis se plena fiducia conjecit, omnemque sollicitudinem in illum unum transtulit, cui scit se curæ esse, is in mediis tumultibus & quietus est, & deliciis fruitur. Deliciis, ad quas collata quæcunque mundus hic habet suavia, nautea mera est, ut ait ille: Igitur anima, quæ se totam tradidit huic sponso, non minus agit gratias in adversis, quam in prosperis. Quan-

quam si verâ loqui velimus, quid est adversum, nisi quod nobis obstat ad æternam felicitatem præperantibus? Quid prosperum, nisi quod eo conducit? *Christus* nobis & sponsus est, & Dominus, & medicus. Sponsus, quia charitate nostri pertractus in mortem, æterno foedere nos sibi se nobis devinxit — Dominus *Jesus* fons omnis lætitiæ, perpetuo, & incontaminabili gaudio serenet animum tuum, inclyta Regina, & unicum pietatis exemplum. Datum *Basil. Martii* An. 1528. *Erasmi* Epist. Ed. *Leid.* p. 163.

that

that *Erasmus* commends her much for her *Latin* Epistles as writ in a good Stile,^a as he doth the Mother for being not only one of the most Pious, but also Learned Women of the Age. One of many good reasons why *Erasmus* thought Cardinal *Wolsey* deserv'd the Character he has left of him, in some of his later Epistles we may presume very justly was, his using this Lady so very barbarously. And indeed her short tho' pithy Speech to him, when the Cardinal urg'd her to submission to the King's pleasure, has more of truth in it, than all the labour'd Character that has been lately given him, and because it is omitted in his Life, give me leave to insert it here. Her stout and prudent Answer was in the following Words: *Of these my Miseries, I can accuse none but you my Lord of York: because I cou'd not away with your monstrous Pride, excessive Riot, Whoredom, and intolerable Oppression, therefore do I now suffer. And because my Nephew, the Emperor, did not satisfie your insatiable ambition, to advance you to the Papacy, you threatned to be reveng'd on him, and his Friends. And you have perform'd your promise: you have been the Plotter of the Wars against him, and raised this doubt against me.*

a Habemus Angliam Reginam, feminam egregie doctam, cujus Maria filia scribit bene Latinas Epistolas. *Eraf. Epist. Vergara.*
 ——— Regina non tantum in

sexus miraculum literata est: neque minus pietate suspicienda quam eruditione: *Eraf. Epist. Paulo Bombasio.*

Erasmus

Erasmus tho' now at a distance from *England*, yet having a great regard for our Country, was always very inquisitive about its welfare; and concerned when things went amiss with us.^a Thus he was not a little disturbed at the Commotions, that long attended the divorce of this unfortunate Princess; we have an Epistle^b to one of his Friends, which gives us his Judgment relating to that Affair, wherein he insinuates how much the Court of *Rome* thought it for their Interest (not to expedite that matter, the delays therein helping to fill their Coffers, it is also plain, he thought the matter in debate in relation to *Q. Catherine* very unjust, and believed the King himself was far from being 'easy in his own mind about it, being not afraid to speak his mind freely against the Opinion of 200 Doctors, who had through fear or flattery humoured the King by giving into his own Inclinations and Resolutions in this Affair.

a Doleo res *Anglorum* spectare ad graves tumultus.

b — Pontifex jubet ut Rex *Anglia* maneat cum Regina in maritali contubernio; donec *Roma* pronuntiatum fuerit de causa. Quis autem non intelligit, eam litem nunquam finendam vivis conjugibus? Jam octo sunt anni quod agitur hoc negotium, & Rex non sine causa habet gravatam conscientiam, quum ducenti doctores scripturis, & argumentis probant matri-

monium illud nec humano, nec divino jure potuisse coire. Quod si Pontifex pronuntiarit non esse matrimonium, primum offendet *Casarem*, deinde damnabit sedem *Romanam*, quæ dispensarit contra fas. Tales causæ, quæ multum adferunt nummorum, quæque Principes S. D. N. reddunt obnoxios, non solent finiri. Et fortassis aliud quiddam est, quod urit *Regis* animum, quod efferri non vult. *Erasmi* Epist. *Vigilio Zuicherno* Edit. *Leid.* p. 1766.

And

And as he was a lover of Peace, he was much for promoting it amongst *Christians*, and thought the Divisions in *Christendom* were very scandalous; withal observing with great regret the innate hatred that seemed to be then between the *English*^a and the *French*, but blames both as being unreasonable in such their Resentments. And that he might promote amity and concord amongst *Christians* in general, he writ a little Tract *de amabili Ecclesie concordia*, but despairing of seeing things much mended by his endeavours, he penned another Eloquent Declamation, which he stiled *Pacis querimonia*: wherein is seen his most passionate desire of having unity and concord established in the World. Hence also to incite *Christian* Princes to turn their Arms from one another, and joyn together with one consent against the *Turks*: he penned another little Tract, *de Bello Turcis inferendo*. Which War, as being against the Enemies of *Christianity*, he thought only lawful; but as to a *Religious* War, he looked upon it as quite the contrary, and that it wou'd by no means answer the end designed by it. Especially too since the *Christian* Religion forbids us *to do evil that good may come of it*, cannot like the *Mahometan* be propagated by

^a ——— Nihilo prudentius agentibus, quam si *Gallus* odio *Britannorum* mallet nudus incedere, quam panno apud *Britannos* textis vestiri, aut si *Britannus*

mallet fiti disrumpi, quam vinum bibere apud *Gallos* natum. *Antibarbarum* lib. 1. p. 1695. Op. *Erasmi* Edit. *Leid.* Tom. X.

the Sword. It is called the *Gospel of Peace*; and was designed to make its way in the World, not by Mens persecuting one another for Differences in Opinion, but by meekness, and gentleness, kindness and good nature, and by *forbearing one another in love*. Our blessed *Saviour's* coming *being not to destroy Mens lives, but to save them*. There was nothing then gave him so much uneasiness, as the Contentions he observed amongst *Christians*, especially those about trifles, and things of no consequence, and yet where-ever he came Troubles of this sort did abide with him; and we have from his own Observation a good deal of our *English* History, relating to the Differences between some of the Religious Orders; which some Years after his leaving us, he mentions in one of his Books, which may not be unacceptable to the Reader, and are as follows.

* *Erasmus* while in *London*, was a frequent Witness of the deadly Feuds among the School-Divines, and the different Parties of those who were stiled Religious Orders. He tells one Story at large, which we have in none of our Writers. *A dreadful combat arose between Standish Provincial of the Franciscans; and*

a Ejusmodi ferme spectaculum nobis exhibuerunt, non sine magna omnium voluptate, superioribus hisce diebus *Londini* a-

pud *Britannos* duo theologi: quorum alter erat magnus ille *Standishius Franciscanorum* quos conventuales vocant in ea insula re-

an Italian Servite, who coming lately from Paris, had, to shew his Philosophy and Divinity, put up several Conclusions, upon which he challeng'd any Person to dispute with him. One of his Conclusions it seems was this, that the Friars Minors, or Franciscans, committed mortal Sin, if by themselves, or others, they took any Money: and those who gave them any Money were likewise Partakers of their Sin. He did this at the Suggestion of the Augustine Friars (where he lodg'd) in London, who were Confessors to the Italian Merchants, and therefore mortally hated by the Franciscans, for interfering with them. As soon as Standish heard of this conclusion, posted up by the Italian Frier, He was in so much

ποφύσος, homo mire vocalis. *Scotista* strenuus, animo intrepido: tum iis lateribus, eaque corporis firmitate, ut vel *Triarius* mules, vel gladiator esse posset, ni Theologus esset. Alter *Italus* ex eorum sodalitis, quos vulgus fratres *Servitas* appellat, ob id ut accipio, quod licet sint scarabæis nigriores, tamen uni *Virginie Mariæ* serviant, neque cum Christo, neque cum quopiam alioqui diuorum quicquam habeant commercii. Is ubi sese ex more sub quadragesimam sacram in *Britanniam* recepisset, quo declararet sese non omnino luisse operam quam Theologicis literis annos jam aliquot impenderat *Lutetia*, conclusiones, ut vocant, aliquot proponere cœpit

inter eruditos disputandas, quarum pleræque ad negotiatores pertinebant, excepta prima quæ ad divi *Francisci* contumeliam videbatur pertinere. Ea habebat hanc ferme sententiam, *Peccare fratres minores si pecuniam accipiant, sive ipsi, sive per alios, & ex consequenti peccare, qui illis pecuniam darent, quod quisquis ministraret occasionem peccandi, peccaret ipse quoque.* Atque ut hoc auderet homo peregrinus, hæc perpulit occasio; Diversabatur hic *Servita* apud *Augustianos*, qui se vocant *Eremitas* καὶ ἀνισφραν opinor. Ii *Londini* non mediocrem quæstum faciunt ex negotiatoribus, præsertim *Italici* & ob id invisi *Minoritis*. *Standicius* igitur quo quæstum illum ad suos

Rage,

Rage, and threatned the Demand of such terrible Satisfaction, that the Poor Italian was persuaded to go and beg his Pardon. But his not doing of it humbly enough, (it seems) rais'd a greater Quarrel: and the poor Servite, offering to dispute the Point, was by order of Standish seisd as he fled, and pull'd within the Convent-Gate; where fearing Horrible treatment he cryed out Jesu, Jesu, Jesu, but (saies Erasmus) there was no Jesus among the Franciscans; and this probably had been fatal to him, if some Labourers had not broke in and rescued him. This was the first Scene of the Tragedy, the second had likely been the more dismal if not happily prevented. For the Italian Servite now in Pompous Gratitude hung up the whole History

avertaret, in concione monuit populum, etiam atque etiam viderent quibus confiterentur. Nam duobus tantum Ordinibus a Pontifice datum jus audiendi peccata quorumlibet, nimirum *Minoritis* & *Jacobitis*. Hæc quoniam ad famem vocare videretur reliquos ordines, inito consilio subornarunt *Servitam*, qui tam capitale injuriam thematis ulcisceretur, quod linguæ *Britannicæ* rudis loqui populo non possit. Affiguntur igitur omnibus templis & angulis conclusiones de quibus dicere cæperam. Hujus rumor paulatim, ut fit, sparsus, cum ad *Standicianas* aures pervenisset, ibi vir pius excelsique animi se dignas iras animo concipit. Minatur

dira, & omnino res ad magnam aliquam tragœdiam spectare videbatur, ni Deus aliquis *ἀπὸ μυστηρίων* intervenisset. Intelligebat enim vir sapiens, rem ad *Saguntinam* famem spectare si ejusmodi Propositio vel audita fuisset publice. Et inter ipsos is sanctissimus habetur, quisquis nummorum quam plurimum possidet. Quid multa? Coactus est *Servita* adire hominem quo se purgaret, & illius placaret animum: Ibat homo gravate. Territabant enim hospitem complures, quod dictitarent *Standicium* hominem esse virulentum, clamosum, bilis immodici, tum apud promiscuam plebem, puta naviculatores, aurigas, & calcearios, ytrementa-

of his Deliverance drawn in Colours, and an Epigram under written. This made a mighty Noise about Town, and it came to the Ears of Cardinal Wolsey, who thinking it would make good Sport, sent for both these doughty Champions to appear before him; where the English-Man charg'd furiously, and the Italian with vehemence retorted upon him. The Cardinal determin'd, that since it was a Scholastical Dispute, it should be argued in publick between them on Easter Thursday, in the Cathedral of St. Paul in London. Neither of them thought fit to decline the Combat, and accordingly great Preparation was made for it; the two Principals furnish themselves with Arguments, and their two Parties resolv'd to stand by and support them. The Questions were fixt upon the Church-Doors and all the Posts, and Corners of the Streets; and Crouds were ready far and

rios, fallones, aliosque id genus proceres esse aliquid. deinde tanto animi robore ut unus adversus universam Britannorum Ecclesiam immunitatis causam fortissime sustinuerit, ob id Sacerdotibus & Episcopis omnibus inuisus, ac bonæ plebis parti quæ clericis bene vult. Ut coram ventum est *Servita*, quoniam non Theologiam modo, verum etiam *Rhetoricam* attigerat: hoc exordio aggressus hominem sibi conciliare: egregie pater, inquit, haud sane volens huc venio quod audiam a plerisque te esse impoten-

ter iracundum, & si quibusdam credendum est, etiam furiosum. Atque hætenus μάλα εὖ τὴν κατὰ benevolentiam rem paucis subjecit. Attamen, inquit, quoniam hi patres id tantopere a me contenderunt, adsum auditorus siquid velis. Hic aliter protinus magnis conviciis debacchari in hominem, conclusionem esse scandalosam, offensivam piarum aurium, hæresin sapientem, irreverentialem in Seraphicum Ordinem divi *Francisci*, ipsum mox poenas daturum ni eam recantet. Contra *Servita*, ut for-

near

near to partake of these seats of Disputation. When the Day came, and there was a vast concourse of People; it was so contriv'd by the Cardinal, that an Order came from the King to forbid all farther Proceedings. Frier Standish, to come off with Honour, dispersed it among the Mob, that the Italian Monk had submitted, and begg'd upon his Knees to put off the Disputation. The People believ'd it a while, till the other, by very good chance or Prudence, gets up in the Pulpit and tells them, the true Cause was the Pleasure of the Lord Cardinal, who had at this time enjoin'd them Silence by Authority from the King. Upon this the Franciscans were so enrag'd at the loss of the Opportunity of Triumph, that they set upon the Servite in the Body of the Church, and would have torn him in pieces, if the Cardinal had not fetcht him off by a Guard of his own Retinue. The

tem virum decuit, respondit se disputandam proposuisse, non recantandam. Ad tam impiam vocem supra modum commotus *Standicius*, jubet hominem paulisper operiri, ac sese proripit intro. *Servita* ne hic quidem obtemperans tanto viro coeperat abire. At ille mox accitis Satellitibus aliquot suis cucullatis habet enim permultos, nec minus robustos, nec minus audaces regiis, abeuntem assequutus, correptum pedibus seu *Cacum* quempiam introrsum trahit: ibi *Servita* destitutus, & extrema metuens, quod in

deploratis rebus fieri solet, *Jesum* implorat, *Jesum*, *Jesum* quanta potest voce identidem exclamans. Nusquam erat *Jesus* inter *Franciscanos* sed trahebatur interim miser: verum e vicino ad *Jesu* nomen exciti quidam opifices cementarii cum faxis & instrumentis suis accurrebant, & hominem e satellitum illorum manibus eripuerunt. Atque hic fuit illius fabulæ primus Actus. Proximus autem magnis utrinque conviciis actus est, utriusque partis ducibus passim quiritantibus apud suam factionem. *Ser-*

Franciscans after shaking their Bald Pates, and threatning revenge at some other time, run away to the Cardinal and complain'd that the Servite had broke the King's Command, by telling the People that he was still ready to defend his Proposition. The Cardinal again summon'd both Parties to appear, Standish comes first and brought a meer Boy in a Monks Cowl with him, and said that Boy was a Match for that Silly Fellow, the Servite, and should publickly dispute with him: the Cardinal would not allow this to be decent, that a Boy should Dispute with a Batchelor of Divinity. So they pickt out an other Disputant an Italian also to decide the Matter. The Franciscan begins and holding forth his Fist, cries out. Do you say that the Friars Minors commit Sin, if they touch

vita votivam etiam tabellam Jesu servatori suspendisse dicitur, Argumento coloribus expresso: & ascripto epigrammate. Jam fabula cito populum pervagata, ad Cardinalis etiam aures, qui ejus regni præsides ac judex est, penetrarat. Is ut est festivo ingenio, ratus spectaculum haud injucundum, ambos apud se sisti jubet. Accusat Standicius fortiter, Servita gnaviter defendit. Cardinalis pronunciat, quandoquidem scholiastica disputabilis esset Propositio; uti mox a pascha Jovis die publice disputarent in æde Divi Pauli, id est templum ejus insulæ celeberrimum. Neutra pars pugnam detractat. Adornant sese duces, apparant sese

milites: assignantur valvis, comitis ac pulis omnibus, conclusiones: concurritur & e longinquo ad hoc spectaculi. Diversa hominum studia, sed omnium æqua expectatio. Ne longum faciam: aderat dies pugnae destinatus, doctis atque indoctis differta omnia. Et ecce quorundam opera factum est ut a Rege per Cardinalem interdictum exiret, ne quid ageretur. Ibi Standicius qui gloriam eam in se derivaret, dimissis aliquot e suis, spargit per omnem populum, Servitam supplicem sibi ad genua accidisse, deprecatumque ne disputatio procederet. Jamque id plerisque persuasum erat, cum alter hospes Anglia nesciret, nescio quis Deus

Money

Money. *Yes (answers the Servite) I say so: But will you say that the Pope cannot dispense with them? no saith he. I must not deny that. Well then we have the Pope's Dispensation. I believe so: saith the other. Therefore our taking Money is lawful: saith the Franciscan. I do not deny it: saith the Servite. Therefore your Conclusion is False and Scandalous. No (saies the Servite) my Conclusion is of the Minor Friars, you are not properly of that Order, it may be lawful to you, tho' not to them. Nay, (saies the other) the very Papal Bull calls us Minors. Ay saies the Servite it calls you Minors, but then adds Minors Conventual. Now Conventual Minors, are not Minors any otherwise then as Dead Men are Men. At this so logical a Distinction the Cardinal laught heartily. But*

Servita in mentem misisset quidam. Is enim consensu suggestu, sic multitudinem est allocutus. Doctissimi doctores vosque ceteri præstantissimi viri, erat hodie futura disputatio, sed reverendissimus *Cardinalis* ob justas causas jussit superfedere, nequid frustra expectetis. *Minores* ubi vident tantam gloriæ prædam sibi e manibus eripi, adoriuntur hominem etiam in medio templo dilaniaturi, ni providens *Cardinalis* illi custodes aliquot suæ familiæ notos adjunxisset. *Minores* igitur quod illic solum licebat, motis capitibus multa procul minati, rursus ad *Cardinalem* magnis clamoribus *Servitam* acculant, qui contra regi-

um interdictum ausus sit apud populum testari, se paratum ad defendendam conclusionem tam impiam. Jubetur utraque pars adesse. *Standicius* præter satellites suos etiam puerum cucullatum adduxerat, jam tum *Scotissansem*. Tanti refert e teneris recte institui. Eum dum per diversa atria ad *Cardinalis* adytum penetrat, ostentat magnatibus aulicis. Nam ille plerisque notus est magis quam charus. Affirmat fore ut puer ille *Servitam* conficiat proteratque. Ventum est, agit *Standicius* ut puer cum illo committatur. At negat *Cardinalis* decorum, si cum homine graduato ut vocat, puer committeretur. Nam *Servita Theologia* Baccalau-

then out comes old Standish himself, and frowning and shaking his Hand at him, I pronounce (*saies he*) that you are ipso facto Excommunicate. That I deny, *saies the Servite*. Ob we have a Bull Apostolical (*saies Dr. Standish*) that excommunicates All and every Person who shall dare to affirm that the Friers Minor Conventual in England are guilty of Sin, if they take Money; thou hast seen that Bull and yet affirmest the contrary. Ergo thou art Excommunicate. Here the Servite was like to be run a ground: but he got again to his Distinction, *saies he*, the Bull speaks of Minors Conventual, who are but improperly called Minors, whereas my Conclusion speaks of those who are absolutely such. The Cardinal who had suffered all

reus orat, currens an sedens, formatus an mox formandus incertum. Objectus est igitur *Minorita* quipiam, sed *Italus Italo*, ut cornix cornici figeret oculos. Docti aliquot & proceres arrexis auribus circumstant. Ibi *Minorita* porrecto brachio juri inquit a's peccarit minores, si trahent pecuniam! aio. Negas pontificem posse indulgere ut liceat? Haud nego. At nolis indulgit. Credo. Licet igitur. Haud repugno. Mentitur igitur conclusio. Hoc telum sic elusit *Servita*: mea, inquit, Conclusio de *Minoribus* pronunciat. Illis non licet: vobis qui *Minores* non estis, licet. Immo, inquit, alter, Bulla Pontificia nos *Minores* vo-

cat. Vocat, ait *Servita*, sed addit *Conventuales*. Sic enim *Minores Conventuales* *Minores* sunt ut homo mortuus, est homo. Hic cum obtuisset *Minorita*, non enim expectarat eam solutionem, *Cardinalis* admiratus dialecticum acumen, arrisit non insuaviter. *Standicius* ubi videt primam cotionem parum feliciter processisse, ipse prodit in harenam, ac vultu minaci, & intento brachio, aio inquit, te excommunicatum. Et mox neganti: est nobis, inquit, Bulla pontificia, quæ excommunicat omnes, qui dicere ausingat, fratres *Minores Conventuales* apud *Anglos* peccare, si recipiant pecuniam: tu vidisti Bullam & affirmas, ergo es excommunica-

tbis

this Jangle, more for Diversion than any thing else, dismiss both Parties, without being willing to determine which had the Better of it. The Servite return'd to Paris and there boasted of the Victory. While here the Standishan Party gave out that the Servite was baffled by the Boy. The Hearers in the mean time were not one bit the wiser. And the great Question remain'd to be eternally bandied about in the Divinity Schools of Oxford and Cambridge.

But these were slight conflicts, and of no great consequence, if compared to the great Affair of the Reformation of the *Church* in general, about this time upon the anvil, wherein *Erasmus* bore so great a part himself, there being, I think, nothing that shews more how considerable he was in it, than the great Enmity and Hatred that was expressed towards him, upon all Occasions, and in all Places where Bigotry and Superstition had got the Ascendant. *Nic. Clenard* tells us in one of his

tus. Hic plane jam ἡμῶν τε-
nebatur *Servita* nisi elapsus esset,
ut diceret, Bullam loqui de *Mi-
noribus Conventualibus*, qui *Mi-
nores* non essent, suam conclu-
sionem loqui de *Minoribus* abso-
lute. *Cardinalis* qui animi gratia
magis quam serio hæc ageret.
Sic utrumque dimisit, ut non
dum satis liqueret, uter esset vir
fortior. *Servita* *Lutetiam* repe-
tiit, triumphum illic acturus.

Standiciani contra apud suos ja-
ctitant illum a puero superatum,
sic ut nihil haberet quod hisceret.
Conclusio manet *Oxonia Canta-
brigie*que in Scholis Theologicis
disputanda. Hoc spectaculi quo-
niam nobis vehementer jucun-
dum fuit, volui tibi optime le-
ctor, eam voluptatem commu-
nicare, ut hac amoenitate lectio-
nis tædium lebares. *Erasmii* *Ada-
gia* Op. Tom. II. p. 512.

Epistles

* Epistles, that when in *Spain*, where the Knowledge of the *Latin* Tongue was then so very low, that few were able to read it, yet truly there, some were so wise as gravely to determine the burning of his *Colloquies* as a most Pestilent Book, and that his Friend *L. Vives* had like to have suffer'd by the same mad Zealots. And at *Lovain* there was a Person that did (to render *Erasmus* contemptible) give out, with great confidence, that *Erasmus* was, as to Learning, a Dunce, and as to Religion, a Heretick, and that a poor hungry *Scot*, that had pretended to teach in that University, had a hundred times more Learning than he had. *England* was what he alwaies justly valued for affording him candid and sincere Friends, yet here he met with from some as bad usage as elsewhere, the account of which will fall in with the Series of this History. 'Tis true *Erasmus* was indeed at last drawn into the writing against *Luther*, yet it was upon a Subject that least concerned the Reformation, some speculative Points about the *Servitude* or *Freedom* of the Will. It was then an Art and Management of the Pope and Cardinals to draw him so far, in order to retain him, when they were most afraid to loose him. Otherwise, in his own Judgement, he was a Friend of *Luther*, and a Correspondent with him,

a Scriptis modo ad D. *Marchio Granatenfis*, Colloquia *Erasmi* ignibus destinata esse perichitari etiam Vivem. N. *Clenardi* Epist. fo. Parvo 8vo. *Hanovia* p. 231. 1606.

and continued to love and admire him to the Year 1520, when he still dar'd to commend him to a *Roman* Cardinal (*Campegio*) in the highest manner, where he tells him, that though he had never read twelve Pages of *Luther's* Works, yet by the little taste he had of them, he found in him admirable Gifts of Nature, and a Wit well adapted to expound the Holy Scriptures, according to the Sense of the Antient Fathers, and to revive the truths of the Doctrine of Christ, from which the depraved manners of the World, and the trifling jargon of the Schools had so far degenerated. I have heard (saies he) Men of the greatest Learning, and of the truest Sense of Religion, congratulate their own happiness, that they had conversed with his Writings, and as any Person had the better Morals, and the truer Spirit of Christian Piety, by so much he came nearer to a good Opinion of *Luther*.^a But this favourable Opinion of *Luther* was enough to render him very much hated by them, who were thorough Enemies to him; and no doubt amongst other Reasons, why he left *England* sooner than otherwise he designed, a Principal was, the Opposition he met with from this Quarter; he has given us himself some account of his Persecutions, and from him it deserves a Place here.

Dr. *Standish* was the common hunter of He-

^a See Erasmus's *Epistle to Cardinal Campegio* An. 1520.

reticks, and in his eager Chaces twice fastned upon *Erasmus* himself; once in the Pulpit at *Paul's Cross*, and a second time at Court, in the presence of the *King* and *Queen*. The following relation of both is given by *Erasmus*, and makes up such remarkable Instances of blind Bigotry, and a furious Appetite of Persecution in the Church of *Rome*, that it is fit it shoud be added in this Life.

This Dr. *Standish*^a preaching at *Paul's Cross*, began his Sermon upon the Subject of Charity, but he immediately dropt all Sense of Charity and common Modesty, and fell foul upon *Erasmus*, and his late Translation of the *New-Testament* into *Latin*. He said the whole *Christian* World would be utterly undone, if all the New Translations of the *Scripture* were not prohibited, and suppressed for ever; the mischief of them (saies he) is intolerable; here is this *Erasmus*, has had the Impudence to corrupt the Gospel of St. *John*; and when the Church has so long read in the vulgar Version, *In Principio erat Verbum*, the Man has brought in a new reading, *in Principio erat*

a Porro *Standici* ingenii gustum tibi dabo. Non cupit opinor ipse celari, quod publice magna hominum celebritate designavit. Concionabatur in Cœmiterio Divi *Pauli Londini*. Cumque sermonem exorsus esset a charitate, subito pudoris omnis simul & charitatis oblitus cœpit debacchari in nomen ac famam meam, testatus imbere *Christiana*

Religionis *periculosum* nisi novæ translationes omnes subito de medio tollerentur. Negavit rem diutius ferri posse posteaquam *Erasmus* ausus esset corrumpere Evangelium Divi *Johannis*, qui, cum *Ecclesiæ* tot annis legisset, in *Principio erat Verbum*, nunc novam lectionem induceret in *Principio erat Sermo*. His existimabat sibi datum esse telum quod nullo

Sermo

Sermo. But Saint *Austin* approves the Word *Verbum*, rather than that of *ratio* and gives his Reasons for it: but this fond *Græcian*, *Erasmus*, does not understand those Reasons. When he had gone on a good while at this rate, in a deal of blustering ratling stuff; He began to try his Eloquence in moving the Affections of the People, he lamented his own deplorable Condition, *that when he had been a Doctor so many Years, and had ever constantly read it*, In Principio erat Verbum *he must be forc't to turn over a New Leaf, and to read it another way*, In Principio erat Sermo; hoping by this tragical Exclamation he should draw Tears from the People, then, with vehement Protestations, he calls upon the Mayor of the City of *London* (who according to Custom was there present) and the Aldermen, and at last upon all the Common-People, and adjured them to come in and help, when the *Christian* Religion was now in the utmost danger. The Man thought he spoke like an Oracle, and yet he pleased no Body: those of the Auditors who had any Learning, wondred that a grave Preach-

paſto mihi liceret effugere. Addebat *Augustinum* alicubi magis probare vocem verbi, quam rationis, & rationes addicere cur ita ſentiat. Verum eas (inquit) rationes *Græculus* iſte non intelligit. In hac ſententia cum multa ſtolidæ & ἀπορδιόγεια deblaterafſet: cœpit homo ſacundus movere affectus deplorare ſortem ſuam, ſe cum eſſet tot annorum

Doct̃or, & hætenus ſemper legiſſet in Principio erat Verbum, nunc huc redigi, ut cogatur legere in Principio erat Sermo, ſuſpicans fore, ut hac tam flebili quærimonia lacrymas excutiret populo. Mox magnis obteſtationibus obſecravit urbis præfectum (nam iſ ex more aderat) magiſtratus omnes, & univerſam civium multitudinem, ad eſſe in tanto discrimi-

er should make himself such a Fool; even of the Vulgar, they who had any Sense could not but despise a heap of railing that was nothing to the Text; and the more serious People were still more grievously offended, that he should fill the Ears of a *Christian* Congregation with Stories and Amusements, that did not at all concern them.

The Preacher (it seems) dined the same Day at Court; and two Learned Friends of *Erasmus* seated themselves on purpose at the same Table near him, where, in Conversation upon that Subject, they exposed the Ignorance and Confidence of Dr. *Standish* to the last degree; they made him ashamed to own whether he had read, or had not read the Translation of *Erasmus*; he quibbled upon it and said at last, that may be, he had read as much as he had a

ne Religionis *Christiana*. Credebat se divinitus dicere, & tamen nulli placuit; quotquot aderat vel mediocriter eruditi demirabantur hominis stultitiam: e vulgo quibus erat ingenium festivius ridebant illius nugas nihil ad Thema propositum pertinentes: qui natura erant severiores, indignabantur quod talibus blateramentis impleret aures plebis multo aliud expectantes.

Evenit ut eodem opinor die pranderet in aula *Regia*, id simul atque senserunt duo quidam, quorum alter caelebs est, & sic linguarum trium ac veteris doctrinae gnarus ut in *Scoticis* argutiis nemini cedat eorum qui nihil

aliud didicerunt aut tractant in omni vita: alter conjugatus est: sed ingenio caelesti aulicus uterque. Protinus accumbant in eadem mensa haud satis commodi Commensatores *Standicio*. Nomina silebuntur ad tempus. Continuo ne quid temporis periret, sic ingressus est alter. Mihi per jucundum est, quod tua pietas coeperit operam dare legendis *Era'mi* Commentariis. Nimirum captans hominem qui si negasset se legisse statim objecisset cur igitur publice damnas quod non legeris: id praesentiens *Standicius* fortassis, inquit, tantum legi quantum mihi est in animo legere: tum alter non dubito inquit, mind

mind to read. They made him declare that he would not meddle with Reasons or Authorities, but referred himself to St. *Augustine*, and they proved him mistaken in the Sense of that Father. They told him at last that he had acted a very confident Part, to fall upon a Man (who had otherwise deserved well) openly in his Pulpit for a Passage in his Writings, when he had neither read the Place, nor understood the Matter. They brought him to confess to, whatever he preach'd was out of pure Zeal: and when they gave him a farther Instance, that his Zeal was without Knowledge, he was only in a Passion, and said to one of them, you had best then get up into the Pulpit and preach against me. No saies that Person, I am not such a Fool, as to preach up these things to Tradesmen and old Women. But if I were to preach

quin legeris: Nam hodie nominatim etiam locum quendam tractasti in Annotationibus illius in *Joannem*, ille rursus ambigue respondit. Subindicans tamen se legisse. Euge, inquit, aveo scire, quibus Argumentis, aut quibus autoribus nitatur *Erasmus*. Nec enim dubium est quin hujusmodi rebus fretus, sit ausus mutare locum. Hic cum ille teneretur medius sic elusit impudens. Nihil moror, inquit ille, illius autores aut rationes: mihi satis est quod scripsit *Augustinus*, Dei Filium aptius explicari per *Verbum* quam per *Rationem* cum *Λόγος* utrumque significet *Gracis*. Assentior, inquit, alter de *Ratione*, sed quid

istud ad *Sermonem*. Nec enim *Erasmus* vertit in *Principio erat Ratio, sed in Principio erat Sermo*, tum ille eadem, inquit, est vis *Sermonis & Rationis*. Imo longa diversa ratio est, inquit, & tu parum pudenter facis, quod nec lecto loco, nec intellecta re, sic debaccharis publicitus in famam viri de studiis bene meriti. Hic dejerat *Standicius*, quicquid dixisset bono zelo dixisse se. Verum non meminisse ubi *Dei Filius* in sacris literis dictus esset *Sermo*. Mox alter, at ego inquit, qui nec *Theologus* sum, nec *Sacerdos* tibi redigam in memoriam, proferens illud. *Omnipotens Sermo tuus Domine* &c. Fassus est homo legi

where

where you have done this Day at *Paul's-Cross*; I would publickly declare what you have preacht to Day, is false and Heretical. *Standish* was out of all patience with this, and when the same Person went on and said, you find fault with the Translation of *Erasmus*, which our Holy Father the *Pope* has twice approved and confirmed by two several Bulls: Now to oppose your private Judgment to the Infallible Voice of the Church; has this Heresy in it, or has it not? the Doctor was perfectly confounded, yet he shewed no Modesty nor no Repentance.

It does not expressly appear, who were these two Friends and Advocates of *Erasmus*, but by the general description of them, that they both belonged to the Court, that one was a Batchelor skilled in all the Learned Languages, and Ancient Philosophy, and even a Master

Omnipotens Sermo, sed non legi in Principio erat Sermo. Risit omne convivium hominis acumen. Post hæc deflexit Sermonem ad argutiam sophisticam in quo statim ab altero exceptus est, qui Standicium non minus superat hoc doctrinæ genere, quam ille bonis literis est inferior: ad hoc quoque cum esset dejectus in sua ipsius arena vide quo defluxerit. Si tibi, inquit, tantum est animi age, concendito suggestum, & adversum me concionator, tum ille non sum ille tam stultus, ut hæc apud stultas mulierculas &

indoctam plebeculam effutire. Quod si mihi videretur non dubitarem publicitus docere quod hodie concionatus es tu semi Hæreticum esse. Hanc vocem cum abominaretur Standicius, alter pergens, quod summus, inquit, Pontifex bis approbavit suo diplomate id palam Hærescos in simulare, utrum hoc Hæresin suspit, an non? cum ad hunc modum acceptus esset homo, tamen neque puduit, neque respuit. Erasmus Hermannus Burchio Lor. prid. Cal. Aug. 1520. p. 484. Ed. Baſ.

of *Scotus*: the other a married Man, of an admirable Wit, though not a profest Divine, I take them to have been Master *Richard Pace*, and Sr. *Thomas More*.

Were there time for a longer Digression, it were easy to prove that the reviving of the *Greek* Tongue, about 30 Years before the Reformation, did not serve only to amend, and purifie the Studies of Divinity, but also effectually contribute to clear up, and enlighten the two other Noble Professions of Law and Physick, which were dark and intricate to the last degree, till they were brightned up, and restor'd to some perfection by two of the best *Gracians* of the Age: *Linacre* in *England*, and *Budæus* in *France*.^a

But we rather proceed to the second Story of Dr. *Standish's* accusing *Erasmus* at Court, before the King and Queen's Majesty; after

a Verum aliquanto post apud Regem unice cordatum, apud Reginam fæminam juxta prudentem ac piam, astanti frequente corona doctorum ac nobilium virorum religiose procubuit in genua. Expectabant aliquid magni a monacho, a tot annorum Theologo, ab Episcopo, denique a sene: ibi vernacula suæ gentis lingua, que nonnihil valet, collaudatis Regis ac Reginæ majoribus quod semper Ecclesiam Catholicam adversus Hæreticos ac Schismaticos religiose defendissent, hortatus, imo per omnia sacra obtestatus est eos, ut pergerent suorum progenitorum esse simi-

les, adesse tempora longe periculosissima, prodisse novos *Erasmii* libros, quibus ni fortiter obsisterent, deploratam esse *Christi* Religionem. Hic sublati in cœlum & manibus & oculis cœpit obsecrare *Christum*, dignaretur ipsæ suæ sponsæ opitulari, si nemo mortalium succurreret. Hæc atque ejusmodi cum mirâ Religionis specie dixisset & forte astarent utrique a quibus ante sic fuerat acceptus in convivio. Hunc admodum ingressus est prophanus ille; collaudavit reverendî Patris tam piam ac religiosam Orationem, & faceret imitatione nonnihil etiam de gestu *Standish*

he was made Bishop of St. *Asaph*. The Bishop thinking to recommend himself at Court, by his Zeal for Orthodoxy, about the time that the King's Ecclesiastical Councillors had drawn in his Majesty to write a Book against *Luther*; gets into the *King's* Presence, and that of the *Queen* (a Prudent and Pious Woman) and breaking through a great attendance, falls down upon his Knees before their Majesties. All the Company expected some great matter from a Man of his Character, a Monk, a Divine, and Doctor of long standing, a Bishop, and in a Word, a grave venerable Old Man. He began in *English* (being a good Master of his Mother Tongue) highly to applaud their Majesties Ancestors, as Princes who had always stoutly and Religiously defended the *Catholick* Church, against *Hereticks* and *Schismatics*,

tiano referens, precatus est Deum Opt. Max. ut quemadmodum loqueretur ita sentiret, nec animus ab oratione diffideret. Sed vereor inquit, ne si res attentius excutiat, comperiamus illum longe aliud agere quam prae se ferat Oratio. Simulque jussit ut posteaquam injecisset eam solitudinem animis tantorum principum, simul etiam indicaret, quoniam essent in *Erasmi* libris unde metueret exitiales Hæreses, & perniciofa Schismata. Hic protinus homo confidens pollicitus est id se facturum, & rem in digitos porrectos dispersiens, pri-

surrectionem. Deinde nihili facit Sacramentum Matrimonii. Postremo male sentit de *Eucharistia*. Hæc Oratio cum prima specie nonnihil commovisset animos religiosissimorum principum, patronus ille meus amplius collaudavit *Standicum* quod distincte simul ac dilucide rem oculis subjecisset; nunc nihil aliud restare, quam ut probaret ea quæ belle proposuerat. Ille etiam nihil contatus hoc quoque, se præstiturum esse confirmavit: & exorsus a pollice; primum inquit, quod tollet resurrectionem, probo sic: *Paulus* in Epistola ad *Colossenses* (adeo versatus est

and

and from thence to exhort, and by all that was Sacred, adjure their Majesties to tread in the glorious Steps of those their Royal Predecessors: that now was the *Church* in the greatest Danger, since *Erasmus* had publish'd his New Heretical Books, which if they did not effectually suppress, there must be an end of the *Christian* Religion. And then he lift up his Hands and Eyes to Heaven, and implored the help of *Christ Jesus*, if no mortal Power, would save the Church from Ruin. When he had said all this with a great appearance of Zeal and Devotion, there happened to stand near their Majesties, both those Old Friends of *Erasmus*, who had before defended him. And of them two the married Man began first, and commended the Bishop for his Pious Speech, and for his way in the delivery of it. He prayed God, that

senex Theologus in *Paulo*, ut quod habetur in Epistola ad *Corinthios* priore somniaret esse in Epistola ad *Colossenses*) scribit hunc in modum; *Omnes quidem resurgemus, sed non omnes immutabimur*. Sed *Erasmus* hanc Ecclesiasticam lectionem sustulit, & e suis *Græcis* legit hunc in modum, *Omnes quidem non dormiemus, sed Omnes immutabimur*. Palam est igitur ab illo tolli resurrectionem,—verum ubi patrobus ille meus re tota dilucide explanata, sic hominis stoliditatem oculis omnium subiecisset, ut idiotis quoque & mulierculis esset perspicuum nihil esse peccatum

a nobis, nec ipse Theologus quamvis effrons, haberet quod contra hisceret, tamen quoniam juxta *Luciani* præceptum arbitrabitur ἀναγοῖ σιωπᾶν ne tacitus omnino porrigeret herbam, fassus est esse verum, & hanc lectionem recentiori a veteribus Orthodoxis, & nominatum ab *Hieronymo*; sed hoc inquit, *Hieronymus* reposuit ex *Hebræo*. Audierat vir egregius *Hieronymum* quædam ex *Hebræorum* fontibus restituisse in Vetere Testamento, & putabat idem habere locum in *Paulinis* Epistolis. Eam vocem *Standicii* non passus est perire cælebs ille Theologus, cujus supra memini. Sed flexis

he spoke as he thought, and that his Soul went along with his Tongue. But *saies he*; I am afraid, if this matter be a little more narrowly weighed, the Speech will have much less in it than we imagine. For pray, *my Lord*, since you would instil these prejudices into the Minds of our Sovereign Princes, be pleased to shew, what Passages there are in the Works of *Erasmus*, that have these dreadful Strokes of *Herefy* and *Schism* in them. The Bishop with great assurance promised he would do this; and so laying it down upon his Fingers; in the first place (*saies he.*) *Erasmus* takes away the Article of the *Resurrection*. 2^{ly} he has vilified the *Sacrament of Matrimony*. And lastly he has false and dangerous Notions of the *Sacrifice* of the *Mafs*. Then beginning in order to make them good: in the 1st place (*saies he* with a Finger laid upon his Thumb,) he takes away the Article of the *Resurrection*,

nonnihil genibus, ac præfatus honorem, idque præter morem suum; quæso, Reverende Pater, *inquit*, ne gravare repetere nobis, quod modo dicebas; nam eram parum attentus. Ille stolidam vocem clarius etiam ac pluribus verbis deprompsit laudem optimam ex eo dicto sibi pollicens. Hic alter quo redderet omnes magis attentos, haud leve inquit, proposuit argumentum Rev. Pater, sed tamen nonnihil conarer respondere, si modo regis Majestati non esset molestum auidiro. Mox Regina vellicans Re-

gem jussit auscultare, tum ille vultu composito, ut cogitabundus, & non nihil perplexus videretur, profecto inquit, non satis video, quibus rationibus isti Argumento possit occurri, aut quid responderi debeat pro ipsius dignitate. Neque enim opinor Reverendum Patrem usque adeo delirare, ut existimet eas Epistolas primum *Hebraice* scriptas fuisse, cum pueri quoque sciant a *Paulo Græce* scriptas esse. — Atque eam rem satis per se stultam atque absurdam sic iteravit, sic impressit, sic infixit, sic inculcavit ut Rex pro for

for *Paul* in his Epistle to the *Colossians* (mistaking it for the first to the *Corinthians*) writes thus. *Omnes quidem resurgemus, sed non omnes immutabimur*, but *Erasmus* with his *Greek* reads it thus; *Omnes quidem non dormiemus, sed omnes immutabimur*: One of the two Learned Advocates for *Erasmus* did demonstrate, that this reading did by no means shake the Doctrine of the *Resurrection*, and was the true reading of the Antients, particularly *St. Jerom*, the Bishop rather than say nothing, adventured to confess: that this indeed was the reading of *St. Jerom*, but he had it from the *Hebrew*; and repeated the blunder, till it was plain he thought *St. Paul* writ that Epistle in *Hebrew*, the King found the weakness of the *Bishop*, and to save his Character, he diverted the Discourse to another Subject.

Erasmus gives other Instances how much the *Vulgar Clergy* were jealous of him for his

sua nobili humanitate misertus tantæ stoliditatis apud tales viros proditæ, sic hominis pudori succurreret, ut alio versus diversum sermonem injecerit. Sic triumphavit *Standicius* in primo capite de reliquis nulla mentio. — Non deerat homini nocendi voluntas, sed judicium non erat. Hæc tria tela sibi stulte delegerat, ut si persuasisset me male sentire de *Eucharistia* clerum univcrsum in

me concitaret. Si de *Matrimonio* maritos & uxores, imo totum *Laicorum* ordinem ad lapides animaret. Si de *Resurrectione* principes ac populos omnes *Christiani* nominis in meum exitium armaret — In *Standiciana* fabula ne syllabam quidem affixi quædam etiam prudens reticui — *Erasmus Hermannus Buschio*. *Levanii* pridie Cal. Aug. MDXX. Edit. Bas. 1521. p. 485.

skill in *Greek*; when his Edition of St. *Jerom*^a was in the Press, some of the grave *Divines* ran to the Printer, and adjured him not to suffer any *Greek* or *Hebrew* to be intermixt, for there was great danger in these Languages, and no manner of use, but for Curiosity only. &c.

^b *Erasmus* tells also a diverting Story of a *Franciscan* Fryer in *London* (perhaps *Standish* or *Bricot*) a profound *Scotist*, who wou'd have dissuaded him from his Design of publishing St. *Jerom* with Notes, pretending an *English Minorite* had done it; and presuming to explain hard Places without understanding a Word in them, and then going off in Triumph, insensible

a Operam meam in *Hieronymo* restituendo magnopere comprobas, & ad consimiles hortaris labores — Verum isti quos tantopere offendit *Moria*, nec *Hieronymi* probabant editionem. — Bonas literas metuunt, & suæ timent tyrannidi: atque ut intelligas me non temere hoc divinare cum opus esset institutum, & fama jam percubisset, accurrere quidam graves ut habentur, viri & insignes ut sibi videntur *Theologi* per omnia sacra typographum obtestantes, ne quid *Græcitat*is aut *Hebraismi* pateretur admisceri, ingens in eis literis esse periculum nec quicquam esse fructus, ad solam curiositatem esse paratas. *Erasm*i Epist. ad *Mart. Dorpium* MDXV.

b Venit in mentem hoc loco quiddam magnopere ridiculum. Est *Londoni* apud *Anglos* Theologus

quidam multorum opinione magnus, sua maximus, inter hos qui declamant apud populum haudquaquam instrenuus, factionis *Franciscana*, cujus nomen ederem, ni nossem id hominem gloriæ famelicum magnopere cupere. Is cum nullas omnino bonas attigerit literas, neque quicquam omnino didicerit, præter aliquot *Scoticas* conclusivunculas, atque id quoque prorsus infelicitè, tamen admirabitur esse quicquam in *Hieronymo*, quod ab illuminatis *Theologis* non intelligeretur. Cumque in hujus Epistolæ mentionem incidissem, risit homo satis me parare scholia in hoc opus quod *Brito* quidem *Minorita*, suis commentariis tam luculenter explicuisset. Cumque *Britonis* nomen parum agnoscerem, misertus est inscitæ meæ, qui tantum authorem non haberem familia-

of

of his own Impudence, and in another Company laughing at the Ignorance of *Erasmus*, and boasting how he had expos'd him, yet betraying in the mean time the most profound Ignorance, in not being able to tell in what Language St. *Jerom* wrote.

He mentions also another simple Adversary, who was both a Bishop and a Confessor to the Queen, who tho' She was both a Pious and Learned Princess, yet was almost perswaded by him, to think that *Erasmus* had committed a most enormous Crime in presuming to correct St. *Jerom*. Then he endeavoured to insinuate the same prejudice into the Mind of a certain Courtier, who had a Friendship for *Erasmus*, was not St. *Jerom* (saies he) a most Learned

rem. Atqui commentariolum illud usque ad id temporis *Lyrani* esse putarem stolidus. Cœpit efflagitare, quidnam illic esset, quod quisquam non intelligeret, modo Theologus. Proposui quod mihi tum forte suggerebat memoria de *Larcha* deque *Tantali* fonte. Deum immortalem! ut ille nihil contatus nodum explicuit, prodigiosa quædam somnia vel ex tempore comminiscens. Proposui nescio quid simile, ille simili dexteritate dissolvit. Aliquanto post incidit illi convivium, cum aliquot amicis meis partim claris, partim eruditis oraque mentione nostri, cum ille jam *Erasmi* nomen agnosceret rogatus est quid de me sentiret? Unum hoc verissime respondit,

Erasmum nihil scire. Atqui, in- quiebat quispiam molitur ille nescio quid in opera *Hieronymi* Tum ille nihil agit inquit, nam *Erasmus* est satis bonus *Latinista*, sed in *Hieronymo* nihil omnino intelligit — D. *Euseb. Hier. Epist. tres cum Erasmi Scholiis* 4to 1517.

a Non mihi tempero, quin & illud admodum ridiculum addam Episcopus quidam Ordinis Prædicatorum, qui *Regina* est a confessionibus fæminæ cum primis prudenti ac piæ, nec indoctæ persuaserat, me facinus inexcusabile designasse, qui *Hieronymi* libros correxerim, viri doctissimi, atque etiam sancti. Ea persuasâ sic expostulat cum aulico quodam mihi amico: nonne, inquit, *Hieronymus* fuit vir eruditissimus?

Man? is he not now in Heaven? *what then replies this Friend?* then saies he; will you defend *Erasmus* in correcting his Works? doth he pretend to be as wise as that Father? *such* were the Pillars of the Church, *such* his Adversaries. Generally speaking, we find that the more Ignorant his Enemies were, the more troublesome were they to him. For tho' he struck as high as the *Pope* himself, yet he instead of being angry joked at those very severe things which are said against *Popes*, since he had put himself among them. * *Erasmus* however was resolved to be easy in his own Mind, tho' he shou'd meet with the very worst usage imaginable, thinking that possibly after he was dead he might yet expect better Quarter.* At another time he was so tired out with the Impertinence of his Enemies, that he wishes he had never took Pen in Hand, or ever engaged in pursuit of a Name by his Writings: he

suit. Nonne in cælis agit? agit: quid tum postea? Quo igitur colore defendes *Erasmum* tuum, qui libros illius correxerit: an plus sapit ille quam *Hieronymus*; atque eadem hic prædicant *serio*, qui sibi videntur Ecclesiæ columina. Tales habemus adversarios, tales habet *Christi* Religio defensores, nihil esse potest stupidius, nihil insultius. Et tamen hujusmodi calumniis apud indoctam plebem ac simplices mulierculis traducimur. Sed nugarum jam satis est. *Erasmi* Epist. P. *Mosellano* Ed. Leid. p. 408.

a Summus Pontifex perlegit *Moriam*, & risit; tantum hoc adjecit; *Gaudeo inquit. nostrum quoque Erasum esse in Moria.* Et tamen nullos acerbius tracto quam Pontifices. Ibid. 1667.

b Quod si fieri non potest ut istis quibusdam satisfaciam, exemplo *Pauli* me consolabor, qui per infamiam & bonam famam, id quod rectum erat, secutus est. Certe id assequor, ut si non probor ab omnibus, certe probor ab optimis & maximis. Et fortasse laudabunt mortuum quem rodunt vivum. Ibid.

pro-

professeth himself cured of all ambition of this sort,* and that if he cou'd have foreseen what wou'd have been the consequence of it, he wou'd have taken care to have lain snugg; and his next Neighbour shou'd have known nothing of him. But now it was too late, he must weather his point as well as he cou'd.^b He owns he was a hasty Writer, and did every thing almost *extempore*, that he cou'd hardly have the patience to revise any thing he first wrote; so that sometimes it might probably happen, that not only what was incorrect, but also what wou'd give just Cause of Offence, might creep into his Writings; but Offence was rather taken by most of his Enemies, than given by him.

Thus there was a Sermon at *Paul's-Cross*,^c wherein the young Preacher was very pert in his Reflections upon *Erasmus*, and his perverting the Scriptures against the Sense of the Church: instancing in St. *John* vii. 39. where

a De nominis immortalitate non sum anxius, tametsi non est boni viri famam negligere. Sed varia sunt hominum judicia; tum hoc seculo quid, obsecro, turbulentius? in eodem choro quam dissonæ voces? quam non congrui motus? ut qui velit hisce temporibus aliquid in lucem edere, nullo pacto vitare queat quin se exponat multorum linguis confodiendum.—Si olim scissem quid sit celebre nomen, summa vi fuisset adnixus, ne quis præter domesticos novisset *Erasmum*, nunc frustra mihi pla-

cet illud *Επιουρι* λαθε βιώσας. *Erasm.* Epist. P. Tomicio.

b Quod de perpoliendis lubricationibus meis admones frustra facis. Natura sum extemporalis & ad recognitionem mire piger. Et scis quam difficile sit pugnare cum natura præsertim sciai.

Erasmus Roter. Rob. Aldrisso literis ac moribus ornatisimo. S. D.

c Significatum est mihi per homines minime vanos *ἀλλὰ πρὸς ἀξιοπρίστους* Londini quendam non Theologum sed Tyrologum opinor e suggestio cum primis
the

the Church read *nondum erat spiritus datus, quia Jesus nondum erat glorificatus*; but *Erasmus* had left out the Participle, pretending it was wanting in the *Greek*, and read it; *Nondum enim erat spiritus sanctus, quia Jesus erat nondum glorificatus*: for the Holy Ghost was not yet [given] because that *Jesus* was not yet glorified. And this (saies he) is done to shake the Foundation of the *Catholic* Faith, that People may think the Holy Ghost to be a Creature, proceeding in time, not from Eternity. And so he thunder'd on against that Heretick *Erasmus*, before several Men of Learning, and all the Magistrates of the City, and a large promiscuous Congregation. *Erasmus* was abroad at *Basil* when this happened, and hearing this News he complain'd grievously of it in a Letter to his Friend Dr. *Robert Aldrich* in *London*, and made a Defence of his Version much longer than needful.

But omitting any thing farther of those many troubles, and Enemies, *Erasmus* met with which wou'd take up too much time:

celebri, quod vulgus appellat crucem Divi Pauli seditiosa temeritate lapidasse nomen *Erasmi* impietatis ac falsi crimen impingentem quod in Evangelio *Johannis* cap. septimo pro ea quod Ecclesia legit. *Nondum enim erat spiritus datus, quia Jesus erat non glorificatus*: verterim quod habent *Græci* substracto participio, *nondum enim erat spiritus sanctus quia Jesus nondum erat glorifica-*

tus: idque non absque summo Catholicæ Fidei discrimine ne rursus incipiant omnes credere spiritum creaturam qui non fuerit ab æterno, sed in tempore coeperit esse. Hæc ille blatero summa petulantia parique stoliditate detonabat apud eruditos viros apud primores urbis ac frequentissimam civium multitudinem. *Erasmi Ep. R. Aldricho.*

It may not yet be amiss to be a little more particular concerning *Standish*, since so often mentioned in this History, and we find that *Ant. Wood*, Bishop *Godwin* &c. speak more favourably of him, than *Erasmus*: the former saies, that he was descended from a right antient Family of his Name in *Lancashire*, became when young, a *Franciscan* or *Grey Fryar*, studied for sometime in the Convent of his Order at *Oxon*, and partly at *Cambridge*, proceeded D. of D. in *Oxford* (*Godwin* saies he had his Degree from the other University) he was however made Guardian of the *Franciscan* Convent in *London*, *Provincial* of his Order, and in 1519. being nominated Bishop of *St. Asaph*, received Consecration thereunto in the Conventual Church of the *Franciscans* at *Oxon* before mentioned. On the 11th of *July* the same Year. In 1526. he, with Sr. *John Baker* were sent Ambassadors for *Denmark*, and in 1530, he was one of the Bishops that assisted and directed Queen *Catharine*, in the Suit concerning her Divorce from King *Henry VIII*. He was esteemed a Learned Man in his time, and a most zealous favourer and assertor of the Catholick Religion; for which, if he had lived longer, he wou'd have suffer'd much, he hath writ several Sermons—a Treatise against *Erasmus's* Translation of the *New-Testament*. &c. He gave up the Ghost at *London* in the beginning of *August* in 1535. His Body was buried in the Church of the *Franciscans*, commonly called

called *Grey-Friers* in the said City, now known by the Name of *Christ-Church*. Over his Grave was soon after a Tomb erected with 13*l.* 6*s.* 8*d.* which he bequeathed for that purpose. He gave 40*l.* to pave the Choir of the Cathedral of *St. Asaph*, and other necessities; five Marks to the *Franciscans* at *Oxon* to be prayed for; ten Marks also for the reparation of their Church, and for the building of an Isle joining to the said Church 40*l.* for Exhibition of Schollars in *Oxon* 40*l.* besides Legacies to his Kindred. But that which rendered him most famous is not yet mention'd (*viz.*) his appearing against the Abbot of *Winchelcomb* (*Rich. Kedermyster*) the latter having preached a Sermon in 1515. at *Paul's-Cross*, while the Parliament sat, in which he would exempt the Clergy from Temporal Judges. Whereupon there arising a great Dispute between the Clergy and Seculars, this *Standish*, did in an Assembly of Bishops and Judges maintain the contrary: and in a grand Committee of Bishops and Judges, assembled at *Black-Fryers* in *London* to discuss this matter, Articles were exhibited against him: but he was abetted by the Temporality and discharged of them. See this at large in *Keilways Reports* Fol. 181. and *Colliers Ecc. Hist.* Vol. II. pag. 6.

Standish who was a Champion on one side of this Dispute, must needs have had something to recommend him for it; and though he was basted
by

by the great *Erasmus*, he might however be able to cope with other Divines of a lower form. But it is certain that *Erasmus* taxes him much for malicious railing against him, and making it his business to belpatter him before his best Friends and Patrons, giving in an Epistle to his Friend *More* amongst others, one Instance of it, that this Bishop of St. *Asaph*,^a (*Erasmus* would be witty and stiles him *Episcopus a Sancto Asino*,) did publickly before King, Queen, and Nobles, lay things to his charge, that he never so much as thought of, and yet as virulent as he was, there was another of our Country-Men who did far exceed him in his bitterness against *Erasmus*.^b (*viz.*)

Edward Lee with whom he was so teased, that he writ to Bishop *Fox* to restrain him by his Authority, from giving him any farther trouble, his patience being almost worn out by

^a *Standicius Minorita*. Theologus, Episcopus a Sancto *Asino*, apud Regem ac Reginam *Angliae*, multis proceribus & eruditis adstantibus impudentissime me detulerit, primum quod tollerem Resurrectionem, deinde quod nihili facerem Sacramentum Matrimonii, præterea quod male sentirem de Eucharistia: cum in omnibus libris meis, nihil magis asseram quam Resurrectionem: ac Matrimonium edita declamatione sic prædicarim, ut Theolo-

gi putant errorem esse hæreticum, quod Matrimonio plus satis tribuerim: postremo cum de Eucharistia nusquam, neque scripserim, neque locutus sim, nisi sicut decet, id est summa cum reverentia. *Erasmi* Epist. *Tho. Moro*.

^b *Anglia* habet *Standicium* nunc Episcopum minus amarulentum, si ad cæteros conferatur. *Erasmi* Epist. Edit. *Lond.* p. 1314.

him,

him: he wishes that he was not an *English-Man*, 'since he was a very scandal to his Country. His Friend *Pace* did endeavour to make up the breach between him and *Erasmus*, but without success. That the Reader may know more of this Man, take the following Account from Mr. *Wood* and Others concerning him.

Edward Lee, Son of *Rich. Lee* of *Lee Magna* in *Kent* Esq; Son of Sr. *Rich Lee* Knight, sometime twice Lord Mayor of the City of *London*, was born in *Kent* at *Lee* before-mention'd, sent to St. *Mary Magd*: College about 1499. and took a Degree in Arts. Afterwards he went to *Cambridge*, being probably driven thither by Pests that then frequently happened at *Oxon*, afterwards he was made Chaplain to K. *Henry VIII*, and his Almoner, being then a violent Antagonist of *Erasmus*. Not long after the King employed him in several Embassies, particularly in that to the Emperor with Sr. *Fran. Pointz*, and in another with the Lord *Morley*, and Sr. *William Hufsey* into *Germany* to *Don Ferdinando* Duke of *Austria*, with the Order of the Garter, An. 1523. and a third with *Stokesly* Bishop of *London*, and *Thomas* Earl of *Wilts* to the Pope at *Bononia*, about the intri-

a Utinam [*Leus*] *Anglus* non esset aut aliter scripsisset. Inter tot fuit libellos, quos nobis evomunt typographorum officinæ dispeream, si quicquam prodit indoctius, aut etiam stolidius, denique virulentius. Rident ho-

minem cum suo glorioso diuque jactato libello docti omnes, exsecratur optimus quisque etiam apud *Anglos*.—Displicet etiam his, quorum gratia hanc agit fabulam. *Erasmi* Epist. Herm. Bur-
schio.

cate matter of Marriage with Queen *Catharine*, An. 1529. In which Year, in the beginning of *Febr.* he became Chancellor of the Church of *Salisbury*, by the Resignation of *Thomas Winter*, and was succeeded in that Dignity by *Edward Farmer* in *Dec.* 1531. After his return from the last Embassy, he was made Arch-Bishop of *Tork*, An. 1531, was incorporated D. of D. of *Oxon* in the latter end of *October* (which Degree he had receiv'd in a transmarine University, while he was an Ambassador by actual Creation;) and on the 5th of *Dec.* following in the same Year, he had a restitution made to him of the Temporalities belonging to that See. He was a great Divine and very well seen in all kind of Learning, famous as well for his Wisdom as Vertue and Holiness of Life, a continual Preacher of the Gospel, a Man very liberal to the Poor, and exceedingly beloved of all sorts of Men, who greatly missed and bemoaned the want of him when dead. He hath written several things. I shall only mention what relates to *Erasmus*.

Epistola Nuncupatoria ad Desid. Erasmus.

Annotationum lib. 2. alter in Annotationes prioris Editionis Novi-Test. D. Erasmi; alter in Annotat. posterioris Editionis ejusdem.

Epistola Apologetica, qua respondet D. Erasmi Epistolis. Printed all at *Lovain* 1520. in which Year also was published a Book in

Quarto entituled. *Epistola aliquot eruditorum virorum, ex quibus perspicuum sit Edwardi Lei virulentia.* These were written to shew the great Anger and Spleen, that the said *Lee* bore against *Erasmus*, and some of his Writings, mostly by *Sr. Thomas More*, *Thomas Lupset*, *Richard Pace*, *Ulricus Huttenus*, and *John Sapidus*. This *Dr. Lee* Arch-Bishop of *York* died the 13 of *Sept.* in 1544, Aged 62, and was buried in the middle of the South-Isle, above the Choir of the Cathedral Church where the following Epitaph is to be seen.

Edwardus Leus Archiepiscopus Ebor. Theologus eximius, atqui omni literarum genere longe eruditissimus, sapientia, & vitæ sanctitate clarus, Evangelicæ Doctrinæ præconem semper agens, pauperibus beneficus, omnibus ordinibus juxta charus, magno de se apud omnes desiderio relicto, hic sepultus jacet. Sedit Archiepiscopus annos paulo minus 13. Obiit Idibus Sept. Ætatis suæ Anno 62 Anno Christi 1544.

Thus much I thought proper to say from *Mr. Wood*, and other Writers concerning this our Country-Man, who gave *Erasmus* so much vexation; it is certain he was an undermatch for him, but yet by the foregoing Account, we find he was not so inconsiderable as that Learned Man wou'd make him; for I can't but remark: that if ever *Erasmus* lost his temper in any Controversy, it was in this between
him

him and *Lee*; and though he values himself at other times^a for his Patience, yet we find that here he quite lost it. However, *Lee* is not to be vindicated in his Virulency against *Erasmus*, there being no doubt great service done by him in clearing many obscure Passages in the *New-Testament*, and although he pretended to point at three hundred Places^b wherein *Erasmus* was mistaken, yet we find upon examining them, they prove most of them wretched Criticisms, not deserving an answer from so Learned a Writer.

Erasmus was so exasperated at the usage he met with from this Man, that he exaggerates^c every Circumstance of it, and treats him with all the Contempt imaginable, and as he thought, he deserved; but especially when he seemed to act a malicious part against his Person, he look'd upon him no better than an Assassin, or one that was bent upon his ruine, that he did not value what he suffered himself if he cou'd but compass it: nor do we find that they were ever reconcil'd. It is probable, *Lee* thought this attacking of E-

a——Et ut parum *Christia-*
num est injuriam injuria penfare,
ita parum generosi pectoris est
dolorem suum, fœminarum ex-
emplo, convitiis ulcisci. Hujus-
modi rationibus ipsi mihi per-
suasi, ut semper innoxias, & in-
cruentas haberem literas, nec eas
nullius mali nomine contamina-
rem. *Erasmi* Epist. M. Dorpio.

b *Leus* trecenta loca taxat in
Novo-Testamento, horrenda, peri-

culosa. *Eras.* Epist. amico euidem.

c At *Leus*, primum juvenis,
deinde nec Theologus, nec *Episco-*
pus, nec ullo publico munere
fungens, ut videri possit officio
adductus ad impetendum me, nec
ea doctrina ut par esset hujusmo-
di provinciæ, deinde nulla re la-
cessitus, imo meis lucubrationi-
bus non vulgariter adjutus, de-
hortantibus tot amicis, quorum
nec studium debebat negligere,

T

Erasmus

Erasmus might be a probable way of rising in the Church at that time; so that when through many steps, he arrived to the Dignity of an Arch-Bishop, *Erasmus* needed not to have any other Reason for not coming to *England* again.

The truth is, all the Opposition he met with, proceeded from those who hated the least tendency towards a Reformation. For *Erasmus* did openly declare that *Rome* was long since become *Babylon*,* and that there was a great Necessity of Reformation, and that all good and Pious Men cou'd not but sigh out their wishes, and their hearts desire for it. And that this was the true Reason, why *Luther* at the beginning of his Complaints against the Court and *Pope* of *Rome* became the most popular, and best beloved of any Man, that perhaps had ever appear'd in the World; because they thought he was endued with honesty and courage, and rais'd up by God to amend the corrupt State of the Church. But when these glorious Attempts of

nec judicium contemnere, nec auctoritatem pro nihilo ducere, tot spiculis veneno tinctis impetit nomen ac famam proximi, atque etiam amici, idque facit animo tam gladiatorio, ut suam ipsius mortem contemnet, modo mihi pariat exitium. *Ecce. Ibid.*

a Porro quum Ecclesia Romana & olim degeneravit ab Evangelice puritatis studio, vel Hieronymus satis arguit; qui cum ex Apocalypsi Babylonem appellat vel

Divus Bernardus in libris quibus titulum fecit de consideratione — Nec minus erant collapsa sacre scripturæ studia, quam mores Divinæ literæ servire cogeantur humanis cupiditatibus, populi crudelitas in questum paucorum vertebatur. Ad hæc ingemiscebant pæ mentes, quibus nihil est antiquius Christi gloria. Eaque res effecit ut initio tantum undique favoris habuerit Lutherus, quantum non arbitror seculis jam ali-

Refor.

forming were likely to go into Tumults and
 slyk Distractions, then *Erasmus* himself, and
 reat many quiet People, thought it better to
 e longer Patience, than by an ill-timed re-
 dy, to turn it into a worse Disease; not con-
 rring that it was already a Disease, grown
 such a height and extream Crisis, that the
 edy must be somewhat desperate to make it
 ctual. Nor did they well consider from
 ence those Divisions and Distractions arose;
 : from the Opposition of the common Peo-
 , which rather of themselves run like a Tor-
 t into it; nor from the aversion of Princes,
 ose Interest and Inclination was to encou-
 e it: but all the Noise and Arms against it
 re rais'd by the *Roman* Clergy, they spirit-
 up the People, they terrified the Princes, and
 e out the danger of the *Church*, to secure
 ir own Preferments and Gains, and wou'd
 e set the World on fire to destroy the *Re-*
mers, and all that were not *Church-Men* in
 ir exalted Sense; all this they did to stop

t ulli mortalium contigisse,
 dem ut facile credimus, quod
 menter optamus, existima-
 exortum hominem qui
 s ab omnibus hujus mundi
 tibus, tantis malis remedium
 od adferre posset. Nec ego
 sus desperabam, nisi quod sta-
 ad primum gustum opuscu-
 n, quæ *Lutheri* nomine pro-
 cœperant, plane verebar ne
 xiret in tumultum ac publi-

cum orbis dissidium. Itaque mo-
 nui per literas tum *Lutherum*
 ipsum, tum amicos illius, quorum
 auctoritatem arbitrabar apud
 illum valituram. Qui quid illi
 delectint consilii nescio, certe sic
 tractata, res est, ut periculum sit
 ne male tentatis remediis, malum
 nobis conduplicetur &c. *Erasmus*
Jod. Fone. Lovanii VI. Id.
Maii MDXXI.

the Reformation, and enslave the People. They object to us (saith *Erasmus*) the false Authority of Synods and Convocations; they pretend the undermining and overthrowing of the Orthodox Faith; they cry out the Church is in danger, as if they supported the Church upon their Shoulders, who are fitter to support a Cart — But this is the Dust they raise among the Ignorant and Superstitious People. ^a

But for all this, we find *Erasmus* not so much averse to the Institutions and Orders of the *Romish* Church, as to the loose and wicked Lives of those, who under a veil of Piety, were the most lewd and vitious People. He writes a very Pious Epistle to some Nuns at *Denny-Abby*^b near *Cambridge*, whom he look'd upon as virtuous and good; and who did to the last preserve a good Character for their Order and Discipline, while their Neighbouring Sisters of *St. Radegund* at *Cambridge* had till their dissolution just the contrary: therefore in this Epistle

^a Hi nobis fictam synodorum autoritatem obijciunt: Hi magnum *Christiane* Fidei discrimen exaggerant. Hi periculum Ecclesie quam isti scilicet humeris suppositis fulciunt, rectius plaustrum tulturi & hujusmodi fumos spargunt apud vulgus indoctum ac superstitiosum. *Erasm.* Epist. ad M. Dorpium MDXV.

^b *Erasmus* Rot. sacris virginibus juxta Divi *Francisci* institutum *Christo* militantibus prope *Canabrigiam* — S. D. Bene

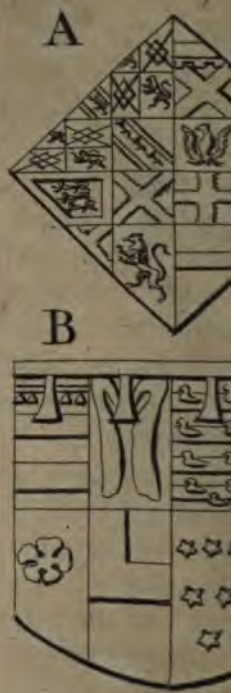
nos hortatur Dominus, dilectæ in *Christo* Virgines, ut recondamus nobis Thesaurum in Cælis, &c. Tantum oro, ut, quod facitis, pergatis nostri in vestris ad Dominum precibus meminisse — nominatim autem *Greiis Sororibus* ex me salutem dices. See the whole Epistle in the Appendix. In the Life of the Pious *James Bonnel Esq*; we are told that this Passage of the Prophet Is. 30. 15. In returning and rest shall ye be saved, on which *Erasmus* hand-



1640. 1641. 1642. 1643. 1644. 1645. 1646. 1647. 1648. 1649. 1650.



C The Arms
in A and B
quarter'd
together.



Sumptibus
R. Bridges, S.T.
de South Weald
vicinia Capet
Pyrgo ubi Mo
tum hoc erigu

he gives them very excellent Rules to govern themselves by, and exhorts them to persevere in the good way they had engag'd in. Particularly he makes mention of two Sisters of the Family of the *Greys*, or *Dorset* Family, to whose Brother he had very early been a Tutor, as *Wolsey* had also been to two of the Brothers in *Magdalen College Oxon*.

These Ladies and their Brother *Erasmus's* Pupil were very probably born at *Pyrgo*, near *Havering* in *Essex*, which was then the Seat of the Lord *Grey*, Marquess of *Dorset*. Where is still in the Chapple, a Monument of his eldest Son and his Lady, on which we have the Names of their Sons and Daughters (tho' somewhat imperfect) as probably buried with them. This Estate continued in the Family of the *Greys*, till about the beginning of the Reign of Queen *Elizabeth*. *Thomas Newton* the Poet of *Cheshire*, making honourable mention^b of the Sons of *Sr. Henry Grey* of *Pyrgo*, of whom, it seems, this Estate was purchased by *Sr. Tho. Cheke* Grandson of *Sr. John Cheke*; from him it descended in a

sonly descants throughout this whole Epistle to these Nuns; was of the greatest support to him, under the most calamitous Circumstances of the Protestants in Ireland. p. 50.

a *Mundus Monasteriis ubique plenus. Nec tamen ullum instituti genus damno. Sed ipse subducito, quam pauci in his, qui præter cultum & Ceremonias*

quicquam habeant veræ Religionis, plusquam mundanum hominem gerunt. Eras. Epist. Jo. a Lovanio Ed. Leid. p. 1667.

b *Ad eximiaz spei pueros Joannem, Henricum, Ambrosium, Georgium, Graios. Splendidissimi Viri D. Henrici Graii, Equitis Aurati, Pyrgoiensis Filios. Thomæ Newtoni. Illustrium aliquot virorum Encomia. 4to Lond. 1559.*

direct Line to Collonel *Thomas Cheke*, Governor of the Tower of *London*, in the Reigns of King *Charles II.* and King *James II.* and is now in the Possession of the Honourable the Lady *Tipping*, Daughter and Heiress of the said Collonel *Cheke*, the last of that worthy Family. Of whose Ancestor Sr. *John Cheke*, (as he was a most Excellent Person, and a great promoter of *Greek* Learning in the University of *Cambridge*, building upon the Foundation that *Erasmus* had a few Years before laid, both as to the purity and pronounciation of that Language, more than any other Person whatever) I shall take the liberty to insert a very memorable Passage, which as it escaped the Reverend Author of his Life, and never yet was published, may serve to clear up the Character of that great Man, particularly relating to his unhappy fall. It is an extract from a Manuscript Letter of Dr. *Saunders* (afterwards Arch-Bishop of *York*) to Dr. *Pylkinton* (afterwards Bishop of *Durham*) wherein are recited his last words, which is as follows. ‘Sr. *John Cheke* did
 ‘before many Witnesses, testifie both his Faith,
 ‘and the Religion he had at first professed in
 ‘the Reign of King *Edward VI.* and bitterly
 ‘lamented that he ever had by the perswasion
 ‘of his Friends, or the Infirmitie of his Flesh, a-

a In Bibliotheca Coll. Trin. Cant. Class. S. 4. 24. habetur Codex M. sub hoc titulo. Opus Joannis Lelandi, de illustribus viris Anglicæ Nationis, a Joanne Balæo, Anglo, Ossoriensi apud Hibernos Episcopo Epitomatum, ac plerisque in locis emendatum &



S.^r John Cheke K^t.

Inscrib'd to the Hon.^{ble} the Lady Tipping.

From an Original at Pyrgo

Jos. Nutting Sculp.



'gainst his Conscience departed from it, and had
 'so far as in him lay brought a Scandal upon the
 'Gospel of Christ; but however he had sincerely
 'repented of it, and was very certain of the
 'Mercy of God, whose *Spirit* witnessed to his
 '*Spirit*, that God for Christ's sake had forgiven
 'him this Sin. Which when he had said, he ex-
 'horted with great earnestness, and many Words,
 'all the by Standers (of which there was a great
 'Number) that they wou'd constantly cleave to,
 'and continue in that Faith and Religion, which
 'they had professed in the Reign of K. *Edward*,
 'nor suffer themselves to be removed from it,
 'no not if an *Angel* from *Heaven* shoud endea-
 'vour to persuade them otherwise. These and
 'many other things he said before many Witne-
 'ses (as Dr. *Sandes* affirms from the best Autho-
 'rity.) just before he ended his Life. This happen-
 ing in the Reign of Q. *Mary*, adds great weight
 to what he said, and may serve to silence the
 vain boasts of the *Romanists*, who have often
 cruelly triumphed in the forc'd Retraction of Sr.

auctum, ad calcem Codicis, inter-
jecto uno folio, subjicitur hæc nota
scripta manu ipsius Balzi. Ex E-
pistola Doctoris Edwini Sandes, ad
Jac. Pilkintonum.

Cheius moriturus, & testatus
 fidem ac Religionem suam,
 quam multis his annis palam
 professus esset, & infirmitatem,
 & lapsum suum mirabiliter de-
 ploravit, idque coram multis
 testibus, ad hoc convocatis: qui-
 bus confessus est, se carnis in-

firmitate, & amicorum persua-
 sionibus victum, a cognita veri-
 tate contra conscientiam pluri-
 mum recessisse, & Evangelium
 Christi, quantum in se fuerit, de-
 honestasse. Cujus tamen facti
 tam seriam egisset poenitentiam,
 ut certus esset de misericordia
 Dei. Spiritus quippe S. Testimo-
 nium perhibuit spiritui suo, quod
 Deus propter Christum illi hoc
 condonasset peccatum. Quæ cum
 dixisset, hortatus est astantes, quo-

Jo. Cheke, for which though he cou'd never forgive himself, yet he had Charity enough to forgive them. As *Sr. John Cheke* was one of the greatest Favourites of *K. Edward*, which appears from the several Grants made to him, as

rum magnus erat numerus, id-
que multis verbis ac vehementer,
ut constanter manerent in ea
fide ac Religione, quam tempore
Regis *Edwardi* professi essent, nec
sinerent se ab ea dimoveri, si
Angelus a Cælo aliter persuade-
ret. Hæc & hujusmodi verba,
illum coram multis testibus locu-
tum esse, pro certo accepimus:

a Amongst *Sr. Adam Newton's*
Papers MS. Bibl. Harley, is this
following Note.

1 *Rex Edwardus Sextus* 21. die
Octobr. Anno Regni sui secundo,
concessit *Joh. Cheke* & *Waltero*
Moyle Arm. scitum Collegii St.
Johannis Baptist. de Stoke juxta
Clare in Com. Suff. & alia in
London, ac in Com. Devon. &
Kant. sibi & Hæredibus suis. pars
1ma.

2 *Rex prædictus tertio die Jan-*
nuar. Anno Regni sui tertio con-
cessit Johanni Cheke Prioratum
de Spalding in Com. Lincoln. ac
alia in Com. Suff. sibi & Hære-
dibus suis. pars 2ma.

3 *Rex prædictus sexto die Martii*
Anno Regni sui. . . concessit Joh.
Cheke Manerium de Stoke in Com.
Suff. & Essex, ac alia in Com.
Norf. Hertf. Lincoln. & Staff.
pars 6ta.

4 *Rex præced. 26. die No-*
vembr. Anno Regni sui sexto con-
cessit Johanni Cheke Custod. Cor-
poris & Mariag. Thomæ Bar-

nardiston. pars 3tia.

5 *Rex præd. 12. die Octobr.*
Anno Regni sui sexto concessit Jo-
hanni Cheke Offic. unius camerar.
de Scaccio ad vitam. pars 8va.

6 *Præd. Rex 22. die Maii*
Anno Regni sui septimo concessit
Johanni Cheke Militi Manerium
& Burgum de Clare in Com.
Suff. & alia in Com. Cantabr. &
Essex, sibi & Hæredibus suis. pars
5ta.

These six several Grants, and
no more, were made by King Ed-
ward the Sixth unto Mr. Cheke.

George Salter.

From a MS. of Sr. Adam New-
ton, who having been Tutor or
Preceptor to Prince Henry (as
Cheke had been to Prince Edward)
might be willing to shew the King,
what had been the Reward of
such a Service. [Rev. Mr. Baker
Coll. Joh. Cant.]

His Epitaph by Dr. W. Haddon
formerly in St. Albans Woodstreet.

Doctrina lumen Chæcus, Me-
rumque Magister,
Aurea Naturæ Fabrica, morte
jacet.

Non erat e multis unus, sed is
omnibus unus

Profuit, & patria lux erat
ille sua.

Gemma Britanna fuit, tam
magnum nulla tulorums
Tempora Thesaurum, tempo-
ra nulla ferens. .

a Reward for the Pains he took in the instruction of that Prince; so no one was more maligned and hated by Queen *Mary*, as appears by the tragical account of his Misfortunes: which no doubt were in a good measure owing to his great Zeal in his fixing her Brother in the *Protestant* Religion. *Leland* has an Elegant Copy of Verses on him. [*See the Append.*

It may not be here unserviceable to our *English* Antiquaries, to touch upon the ludicrous and superstitious Customs which were prevalent about these Times, * and of which *Erasmus* gives us the following account either from good authority, or his own observation, while he was here in *England*, the first he mentions (which I presume he had from Dean *Colet*) was a popular Custom, or fury rather, in his Church of *Paul's*, which extremely offended the Dean, and yet he knew not how to restrain it, for fear of incensing the Multitude, and creating some greater mischief.

Among the *English* at *London* (saies he) there is a Custom, that on such a Day *viz.* *St. Paul's* Conversion, the People in a sort of wild Procession, bring into the Church of

a Jam quum populus habeat ubique suas quasdam peculiares ineptias, veluti sodalitates, & compotaticnes in Templis, superstitiosas circumlationes Divorum, velut apud *Flandrios*, *Livii* & *Winochi*, ludosque ridiculos, qui sic diutina consuetudine invaluerunt, ut absque tumultu non facile queant abrogari, &

si abrogentur, periculum est ne abrogatis succedant ineptiora. Pastor ab hujusmodi spectaculis sese subducatur, vel hoc modo significans sibi non probari quæ geruntur. Quoniam autem in diversis regionibus diversæ sunt hujusmodi ludorum formæ, ut lector intelligat quid velim, unam atque alteram exempli causa pro-

St. Paul's

St. *Paul's* the Head of a kind of Deer frequent in that Island.) fixt upon the top of a long Spear or Pole, with the whole Company blowing Hunters Horns in a sort of Hideous manner: and so in this rude Pomp they go up to the High Altar, and offer it there. You wou'd think them all the mad Votaries of *Diana*. What should the Pastor or Prelate of the Church do in such a Case? If he oppose it, why then the claim of Custom is a violent thing, and to attempt the stopping of such a Flood, shall raise a Tumult or Insurrection of worse consequence than it will be to connive at a perverse and inveterate Custom. This probably at first *Pagan* Custom continued to, and cou'd hardly be swept away at the Reformation. Though the Church was now dedicated to the Memory of the great Apostle St. *Paul*; yet they seem'd willing not to forget the Goddess *Dianna*, to whom (we are told) in this very Place was anciently a Temple erected, and that in the time of *Melitus* the first Bishop of *London*. *Ethelbert* King of *Kent* built a Church to the

feram. Apud *Anglos* mos est *Londini*, ut certo die populus in summum Templum *Paulo* sacrum inducat longo hostili impositum Caput feræ (damas illic quidam appellant, vulgus Capras, quum revera est hircorum genus cornibus palmatis in ea Insula abundans) cum inamæno sonitu cornuum Venatoriorum. Hac

pompa proceditur ad summum altare, dicas omnes afflatos furore *Delia*. Quid hic faciat Pastor? si reclamet violenta res est consuetudo, ac citius aliquid seditionis excitet, quam medeatur malo. *Erasmi Ecclesiasta*, sive de ratione concionandi lib. I. Op. Tom. V. p. 701.

honour

honour of St. *Paul*, where before stood a Temple of *Diana*, as an antient Manuscript in the Cotton Library tells us. *Immolat Diane Londonia, thurificat Apolloni Suburbana Thornea*, (*Thorney* is now *Westminster*.) Sr. William Dugdale in his *History of St. Paul's Church* tells us, that there was a great Mannor held by the Service of the Offering a Doe, at the High Altar on the Conversion of St. Paul: which tho' it does not wholly excuse the Custom, yet however doth somewhat apologize for it. But it is certain that there were many intolerable Abuses besides this crept into the Church by degrees, and the Superstitions were so multiplied, that wise and good Men in it cou'd not away with them, and often fell under trouble for what they cou'd not help, inveighing against them. The same Author mentions that there was a signal Grant by Sr. William Le Baud Knight, in 3. Edward I. of a Doe Yearly in Winter, on the Day of the Conversion of St. Paul, and of a fat Buck in Summer, upon the Day of the Commemoration of the same Saint, to be offer'd at the High Altar by the said Sr. William, and his Family, and then to be distributed amongst the Canons resident: which said Doe and Buck were so given by the same Sr. William, in lieu of 22 Acres of Land lying within the Lordship of Westlee. in Com. Essex belonging to the said Canons, and by them granted to Him

Him and his Heirs, to be enclos'd within his Park of Toringham, whereunto they lay adjacent. This was afterwards confirm'd by his Son Sr. Walter Le Baud, by his Deed of the Ides of July 30. Edward I. Unto this Grant were Witnesses Sr. Nich. de Wokyn-don, Sr. Richard de la Rokele, Sr. Tho. de Maundewel, and Sr. John Rochford, Knights &c. The Reception of which Doe and Buck was, till Queen Elizabeth's Days, perform'd at the Steps of the Quire by the Canons of this Cathedral, attir'd in their sacred Vestments, and wearing Garlands of Flowers on their Heads: and the Horns of the Buck carried on the top of a Spear, in Procession round about in the Body of the Church, with a great Noise of Horn Blowers, as the Learned Camden upon his own view affirm-ed, vid. p. 17. Dug. Hist. of St. Paul's,

Mr Strype in his Ecclesiastical Memorials under Q Mary p. 278. saies more relating to this odd Custom (viz.) that the last Day of June 1557 (which confirms its being kept up till Queen Eliz.) was St. Powels [Paul's] Day i. e. Commemoration of a Priviledge. And at St. Paul's London, was a goodly Pro-cession. For there was a Priest of every Pa-rish of the Diocese [City I suppose he means] of London, with a Cope, and the Bishop of London wearing his Mitre, and after ac-cording to an old Custom came a fat Buck, and his Head with his Horns born upon a Banner.

An antient Lamp found under S.^t Paul



Inscribed to the Rev.^d D^r Mosse Dean of

Banner Pole, and forty Persons blowing with the Horn afore the Buck, and behind.

Since we have been speaking of *St. Paul's Church*, it may not perhaps be unacceptable to the Curious, if we here present them with the Picture of an Earthen Lamp, which was found in digging the Foundation of this Church. It represents the Figure of a Building, which the late *Mr. Kemp*, into whose Hands this Lamp came, supposed to be the Temple of *Diana*. And he was the more confirm'd in this Opinion, from another Lamp of the same sort, which was found in the same place, and at the same time with the former, together with several Boars Tusks. ^a

That *Diana* was worshiped in *Gaul*, we learn from *Polyænus*. ^b And as a proof of her being worshiped likewise in *Britan*,^c *Mr. Sammes* takes notice of an Image, that in the Year 1602. was dug out of the Ground in *Monmouthshire*, which both by the form and dress, as likewise by an Inscription found not far from it, appeared to be the Figure of that Goddess.

And *Mr. Camden* thinks it not improbable, that there was antiently a Temple of *Diana*, where *St. Paul's Church* now stands, from the great Number of Ox-Heads that were found there in digging up the Church-Yard, in the

^a Monument. *Kemp*. par. 1. p. 179, 180.

^b Lib. VIII. Strat. cap. 39.
^c *Antiquities of Britan*. p. 135.

Reign of King *Edward* the first, and were then looked upon as gentile Sacrifices. ^a And in this Opinion, he is followed by his Learned Editor, ^bMr. *Sammes*, ^cMr. *Howel*, ^dand others. Particularly the Ingenious Dr. *Woodward* acquaints us, that he has in his Collection Tusks of Boars, Horns of Oxen and of Stags, as also the representations of Deer and even of *Diana* her self, upon the sacrificing Vessels digged up near St. *Paul's* Church; and likewise a small Image of that Goddess, found not far off. ^e Now it appears from ancient Writers, that not only Stags, but Oxen, and Swine also, were sacrificed to *Diana*.

But I return to the Lamp. The Prospect of the Building, as here represented, must have been taken from the South side of the River, as is plain from the largeness of the human Figure standing there. The shape of the Boat on the River is not unlike one published by *Bayfus*, which, he saies, was drawn from an antient Monument. ^f The Lamp it self being but ordinary Work makes the Building less correct and accurate. I offer it therefore but as a Conjecture, and leave it to those, who are better versed in such Antiquities, to judge of it as they please; and whether from the Form it may appear more likely to be a *Roman*,

^a *Britann. Ed.* Gibson.

^b *Ibid.*

^c *Antiquities of Brit.* p. 135.

^d *Londinopolis.* p. 8.

^e *Letter to Sr. C. Wren.* §. 33.

^f *De re Naval.* p. 96.

or a *British* Building. I shall only add, that 'tis no Objection to its being a Temple, because the Front looks to the South: since we are told by *Vitruvius*, that altho' Temples ought generally to be built, when the Situation of the Place will admit of it, with their Front Westward; yet *when they are placed by Rivers, they should look toward the Bank, as those did in Egypt, which were near the Nile;*^a and as the Building here does on this Lamp, the Draught of which was communicated to me by the Learned Mr. *Ward* Rhetorick Professor of *Gresham* College. To whom I must own my self oblig'd for the first Knowledge of this Curiosity, as well as his Ingenious Conjecture concerning it.

^b Another Custom in *England* in the Country Parishes (*says he*) is to carry the Consecrated Host in Procession, when they go the Bounds or round the Parochial Limits: which looks the more indecent because the Pix (or Box wherein the Consecrated Wafer is inclos'd) is carried by the Priest on Horseback. In other Towns and Villages the several Trades and Occupations, have each of them their peculiar Poms and Ceremonies: long Poles are carried about by Fellows that sweat under

^a Vitruvius Lib. IV. cap. 5.

^b Alibi per segetes circumfertur corpus *Domini*, hoc indecentius quod gestatur a Sacerdote

equestri: in Pagis atque etiam Oppidis quibusdam opificum ordines habent Pompas suas. Malitiam erecti gestantur a multis sudan-

them, and at every step or two must have drink given them: at the top of the Pole is the Image of the Saint, who is the special Patron of that particular Trade or Mystery. (*Erasmus seems to allude to the Custom of the Wool Trade, celebrating the honour of Bishop Blaze their Founder on the 3 of Feb.*) The Common People have a great many other foolish Sports and Shows [May-Games and Whirlfun. Ales &c.] where Maids are dress'd up and led about very fine, and many things are said and done more fit to be conceal'd, than approv'd.

* He speaks in another Part of the same Book, of the Stroling-Songsters, and Ballad-Singers, who get into great Mens Houses, or into Common Taverns, and their sing their Mournful Ditties upon Death, or their Merry Songs upon Matrimony, or the like, but (*says Erasmus,*) because the *English* Tongue consists so much of Monosyllables (as likewise doth the *German* who for that Reason, purposely avoid singing) these Fellows seem rather to bark than to sing. It has offended some Peo-

tibus ac defecturis, nisi subinde potu reficiantur, in summo est divus, cujusque Opificii præses. Habet populus & alios ludos pompasque, in quibus circumferunt spectacula, circumducuntur Virgines mire cultæ, dicuntur, fiuntque multa dissimulanda, magis quam probanda *ibid.*

a Apud *Italos* quorundam Ecclesiastarum pronuntiatio multum accedit ad pronuntiationem mendicorum aut circulatorum, qui mensa in foro posita miri vocis dexteritate commendant nugas suas. Apud *Anglos* est simile genus hominum, quales apud *Italos* sunt circulatorum, de quibus modo dictum est, qui irrumpunt
ple

ple that in our Old Translation of the *Bible*, the *Canticles* of *Solomon* has been called the *Ballet* of *Ballets*: but it cou'd not offend an *English* Ear at that time, when a Ballet was a very serious and instructive Song, the Offence is rather now given, by making it a by Word for any paltry senseless Rhimes.

He tells also a Story* of a certain superstitious Lady in *England*, who in other Respects did not want Prudence, but was so much under the influence of a designing Priest, that she left a good Sum of Money for this Man to say so many Masses for her Soul at *Rome*, as if *Roman* Masses were more effectual then those said in *England*. Her Money, saies *Erasmus*, had been better bestow'd, if she had obliged that Priest never to have gone to *Rome*; for I knew the Man very well, and I think he was more accusom'd to sacrifice to *Venus*, than to the true God.

* There was another superstitious usage of the

in convivia magnatum aut in cauponas vinarias, & argumentum aliquod quod edidicerunt retitant, puta mortem omnibus dominari, aut laudem matrimonii, sed quoniam ea lingua monosyllabis tere constat, quemadmodum *Germanica*, itaque illi studio vitant cantum: nobis latrare videntur verius quam loqui. *Ib.* 799.

a Novi sceminam nobilem ac prudentem, quæ Sacerdoti legavit bonam pecuniæ summam ut

annum *Rome* quotidie sacrificaret; quasi missæ *Romana* sanctiores sint quam *Britannica*, & tamen ea pecunia melius fuisset collocata, si obligasset eum sacrificum, ne unquam *Romam* adiret. Nam mihi familiariter notus erat, quem arbitror magis sacrificasse *Vulcani* conjugi, quam Deo. *Eras. de preparat. ad mortem.* Op. Tom. V. p. 1098.

b/ Quid dicendum de his qui ex *Anglia* & *Scotia* tantis impendiis per tot discrimina petunt

U

English

English, upon *Palm-Sunday*, which he also mentions. What shall we say (*saies he.*) of those, who out of *England* and *Scotland*, with vast expence thro' a thousand Dangers travel to *Jerusalem*; leaving at home their dearest Wives and Children, whom they ought to take care of and provide for, as of their own House, by the Doctrine of the *Gospel*? When they return from *Jerusalem*, they are call'd *Knights* of the *Holy-Land*, and they being in a Fraternity or Gild of Brethren, upon *Palm-Sunday*, are very serious in the most ridiculous Action in the World, they draw a Wooden Ass in Procession with Ropes, not themselves wiser than the Ass they take so much pains about. There are many more Instances of *Erasmus's* free thinking and speaking, in relation to the Superstitions of the Age he lived in, which raised great Indignation against him from the Bigots of that time.

Erasmus we find had been often solicited by his Friends* for his Picture, and he had as often refused, having resolved against sitting for it; but the famous *Albert Durer* happening to be at *Brussels*, at a time that *Erasmus* had

Hierosolymam, præsertim domi reliquis charissimis, quibus juxta doctrinam *Apostoli* debent perpetuam curam?—Qui *Hierosolyma* fuerunt, equites aurati vocantur seque fratres vocant, & in die *Palmarum*, serio rem agunt ridiculam, fune trahentes alinum ipsi

non multum differentes ab asino ligneo quem trahunt. *Erasmi Ep. de Utilitate Colloq.*

a — Ne facie quidem propria delectabatur, vixque extortum est amicorum precibus, ut se pingi pateretur. *Melch. Adamus* in vita *Erasmi*.

made

made an Excursion thither, he was overcome by the importunity of some he cou'd not deny, to have it taken by him, but either by his leaving that Place sooner than he first design'd, or some other accident, it was long (no less than five Years) an unfinish'd Piece; which gave *Erasmus* some disturbance, after it was begun, and he was so much teased by his Friends for it; however it was at last perfected at *Nurenburgh*, and tho' *Erasmus*^a was sensible that he must then appear to great disadvantage, being much altered for the worse since he first sat for it, yet he highly commends his Painter, stiling him *Appellæ artis Principem*.

Sr. *Thomas More* began now to despair of ever seeing his Friend *Erasmus* in *England* again, having so often been prevented by his fear of an Infectious Distemper, which he tells us had more or less for above forty Years made it a Place not very safe or comfortable; and though at last it was gone from us, yet having spread into other Parts, it rendred travelling hazardous.^b He therefore wrote to him very earnestly for his Picture, *Erasmus*, who cou'd deny him nothing, and being desirous also to serve the Interest of *Holbein*, who though a great

^a Si minus respondet Effigies mirum non est; non enim sum is, qui fui ante annos quinque. *Erasmii Epist. Ed. Leid. p. 944.*

^b *Vulgaria diversoria parum*

tuta sunt a contagio sceleratæ pestis, quæ nuper ab *Anglis*, quibus jam plusquam quadraginta annis nimium familiaris est, in nostras regiones demigravit. *Ibid.*

Master in his Art, had not at *Basil* sufficient encouragement; he gratified them both by sitting for it, and sent *Holbein* over to *England* with it. With this Present he wrote^a to *Sr. Tho. More*, and recommends *Holbein* to him, who was then in low Circumstances, hoping by his favour he wou'd be able to mend them, and *Holbein* soon found upon his arrival here, that he had changed for the better. *Sr. Thomas*^b was not a little pleased at this Present, and found *Holbein* to answer fully the Character he brought with him. In his way hither he staid a while at *Antwerp*, where he gave some Specimens of his Skill, and brought also with him great Commendations from *P. Ægidius*, both *Erasmus's* and *More's* Friend. His Reception was very kind, at *Sr. Tho. More's* House, and though he feared *Holbein* might not be valued to his worth, yet he promised he shou'd not want any thing he cou'd do for him, but having a great deal of Work for him to do, and being jealous least the King or any of the Nobility shou'd likewise take a fancy to him, he kept him close in his House at *Chelsey* near two Years, till he had done what he designed. Which when finisht, he invited the King and

^a Qui has reddit est is, qui me pinxit, ejus commendatione te non gravabo, quanquam est insignis artifex. Hic frigent artes, petit *Angliam* ut corradat aliquot *Angelatos*. *Basilea* 1526.

^b Pictor tuus, charissime E-

rasme, mirus est artifex, sed vereor ne non sensurus sit *Angliam* tam fecundam ac fertilem, quam sperarat, quanquam ne reperiat omnino sterilem, quoad per me fieri potest, efficiam. *Tho. More's Erasmus* Edit. *London*. p. 1712.

the chief of the Court to his House, and produced the many exquisite Paintings that had been done by *Holbein*, which so pleased the King, that he took him into his Service, and employed him very much to his satisfaction, sitting to him several times for his own Picture: as did more than one of his Queens, his Children, and most of the prime Courtiers. But among the many Pieces he did, none rendered him more famous, than that large one, which was in the great Room or Anti-Chamber at *White-Hall*, wherein were represented not only King *Henry VIII.* and his Queen *Jane Seymour*, but behind them *Henry VII.* and *Elizabeth* his Queen; but this, with other great Curiosities, was with the Palace consumed by the Fire there, in the Year 1697. But if there were no other remaining, but the Picture of *Erasmus*, that occasioned his journey hither, which was preserved first in the *Arundel* Collection, and is now in the Possession of the Learned and Curious Dr. *Mead*, the Date 1523. agreeing with the time it was finished at *Basil*; with another no less Curious of Arch-Bishop *Warham* in the Palace at *Lambeth*; these wou'd be enough to eternize his Name.

a Henrici nostri toties celebrata
tabella,

Holbeini dextra celebris depicta
perenni,

Perditur, hac saltem tibi non
licuisse ruina

Debuerat, cui tempus edax too
in ara pepercit.

Incendium Palatinum pridie No-
nas Januarias. 1697. Authore T.
Brockwell.

Sometime after *Holbein* had been in *England*. *Sr. Tho. More* having an Opportunity by him. then going back to *Switzerland* for a little time, to make a return to *Erasmus* for his Picture, had one drawn of himself and his whole Family, from an original that *Holbein* had just before finished for him. *Erasmus* exprest great satisfaction at this present, in an Epistle to *Margaret*, *Sr. Tho. More's* Eldest Daughter, then married to one of the *Ropers* of *Kent*, afterwards the Compiler of his Life; in which he tells her^a that nothing cou'd give him a more sensible pleasure, than he had in the view of the Picture, he had just then received, wherein a Family he so much respected, was so exactly delineated, especially too since it was done by one he had at first recommended to be painted by his Father, and who no doubt had much improved under the Encouragement he had met with by his Favour in *England*; adding that that he knew every Person represented in the Picture at first sight, yet he was more than ordinarily pleased with her's, which brought to

a Vix ullo Sermone consequi queam, *Margareta Ropera*, *Britannia* tuæ decus, quantam animo meo persenserim voluptatem, quum Pictor *Olpeinus* totam familiam istam adeo feliciter expressam mihi representavit, ut si coram adfuissem, non multo plus fuerim visurus. Frequenter illud apud me soleo optare, ut semel etiam ante fatalem viræ diem inveni contingat charissimam mihi

sodalitatem, cui meæ, qualis quævis est, vel fortunæ vel gloriæ huiusmodi partem debeo, nec ullis mortalium debeo libentius. Huiusmodi voti non minimam portionem mihi præstitit ingeniosa pictoris manus. Omnes agnovi, sed minem magis quam te. Videns mihi videbar perpulcherrimum domicilium relucens animam multo pulchriorem. *Erasmus Margareta Ropera*.

mind

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*Io: M
Anna
Thom
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Mar*



mind all the excellent Qualities, which he had long admired in her. This Lady soon returned his Complement in an Elegant Epistle,* wherein she tells him, that she was pleased to find that their Family Piece was so acceptable to him; and acknowledges him as her Preceptor, to whom she would be for ever grateful, &c. The Original of this Picture was lately in the Family of the *Ropers* at *Eltham* in *Kent*, the other is in the Town-Hall at *Basil*, where it is preserved with great Care.

As *Holbein's* coming over to *England* was occasioned by *Erasmus*, so I think it may not be amiss to give some account of him, as far as relates to our History. When *Erasmus* published his *Moriae Encomium*, this famous Painter being then at *Basil*, voluntarily undertook to adorn that Book with his Paintings;^b with which *Erasmus* was so pleased, that he had them home to his Study, and kept them ten Days, and admired much the Ingenuity of this Artist, who every thing express'd so lively in its Native Colours. Monsieur *Patin* published these Designs in Print in his Edition, and they are since engraved in the *Leiden* Edition of his Works,

a Quod pictoris tibi adventus tantæ voluptati fuit, illo nomine, quod utriusque mei parentis nostrumque omnium effigiem depictam detulerit, ingentibus cum gratiis libenter agnoscimus; nihil ardentius expetentes, quam ut præceptorem nostrum, cujus eru-

ditis laboribus quicquid bonarum literarum imbibierimus acceptum habemus. aliquo modo gratificaremus *Marg. Ropera* Ep. *Erasm.*

b Hanc *Moriam* pictam [ab *Holbeino*] decem diebus ut oblectaretur in ea *Erasmus* habuit — Quum ad hunc locum ubi ima-

as well as in the excellent *English* Translation of this Book. It is said, that when *Erasmus* spied one Picture representing a Person given up to Ease and Indulgence, with this Inscription, — *Epicuri de grege porcum*, he writ *Holbein* under it, whom every body knew must have deserved that Character, being both a Clown and great Drinker. When by turning farther he came to his own Picture, where he was represented with his *Adagies* in his hand (a Book if any that he valued himself upon) being drawn by that Painter to some advantage, he immediately with a pleasant Air said, that if *Erasmus* looked so well, he might begin to imagine it was not too late for him to think of a Wife. Thus we find he wou'd play upon himself, as well as upon others. What has been observed of him in relation to this Book, as well as his other Writings, is very just, that, *in omnes lussit, sed neminem ledit*. The Originals of his Friend *Holbein* that he drew for this Book, are still preserved in the Publick Library at *Basil*.

There is a remarkable Story of *Holbein* that deserves mentioning, relating to one of our *English* Nobility, which is as follows. After *Holbein* came to *England*, by the recommendation of *Erasmus* to *Sr. Tho. More*, in a Conversation with him, he told *Sr. Thomas*, that he had the honour to be known by one of our

go ejus fuerat pervenisset, exclamavit Ohe! Ohe! si *Erasmus* adhuc talis esset, duceret profecto uxorem.

rem. Habuit in manu pictura *Adagia* sua, quo indicaretur librum sibi dilectissimum.

English

English Lords, who had called upon him as he travelled thro' *Basil*. *Sr. Tho. More* was very desirous to know his Name, but *Holbein* had forgot it, and though he gave a very lively Description of his Person, that was not sufficient to make *Sr. Thomas* understand who he was. But taking his Pencil, he drew him so exactly, that tho' many Years were past since he saw him, and that only in a transient View, *Sr. Tho. More* knew him immediately to be the Earl of *Arundel*, Son to *Thomas* Duke of *Norfolk*.

It seems once he was employed by the King, to draw a Peice which, he was willing should not be seen, at least not till finished. Whilst *Holbein* was busy upon it, a certain *Earl* wou'd force himself into the Room where he was painting, which so enraged *Holbein* that he threw him down Stairs, the *Earl* was so incensed against him, that he was resolved if possible to ruine him; and thereupon went to the King, and complained of this insult, but instead of any redress from him, the King told him, that however contemptible his Thoughts were of *Holbein*, he valued him more than he imagined, and wou'd not sacrifice him to his Lordship's Resentments: that he cou'd create as many Earls as he pleased out of the meanest of his Subjects; but he cou'd not make one *Holbein* out of them, so dismiss the Complainant with no satisfaction.

There

There was another famous Man in this Art, who while *Erasmus* was at *Antwerp*, after his third return from *England*, painted a Picture, representing *Erasmus* and his Friend *Pet. Aegidius* together in one piece. *Sr. Tho. More* was so pleased with this Picture, that he made an Elegant Copy of Verses upon it, here subjoin'd, wherein are handfom things said of the Subject of the painting, as well as the Painter himself. This Picture was designed for *Erasmus's* Paraphrase upon the Epistle to the *Romans*, and in it his Friend held in his Hand a Letter from *Sr.*

a Tabella loquitur.

Quansi olim fuerant Pollux &
Castor amici,
Brasium tantos Aegidium-
que fero.
Morus ab his dolet esse loco, con-
junctus amore,
Tam prope quam quisquam
vix queat esse sibi.
Sic desiderio est consultum ab-
sensis, ut horum
Reddat amans animum litte-
ra, corpus ego.

Ipse loquor Morus.

In quoque adspicis, agnitas o-
pinor
Ex vultu tibi, si prius vel un-
quam
Visos, sin minus indicabit alterum
Ipse littera scripta, nomen alter,
Ne scis nescius, ecco scribis ipse,
Quanquam is qui sis, ut tace-
res ipse,
Inscripti poterant docere libri,
Toto qui celebres leguntur orbe.

Quintine ô veteris novator
artis,
Magno non minor artifex A-
pelle,
Mire composito potens colore
Vitam adingere mortuis figuris,
Hui cur effigies labore tanto,
Factas tam bene, talium viro-
rum,
Quales prisca tulere secula rerum,
Quales tempora nostra rarior,
Quales haud scio post futura
an ullos,
Te juvit fragili indidisse ligno,
Dandas materia fideliori,
Qua servare datas quousque pe-
rennes?
O si sic, poteras tuamque fama &
Votis consuluisse posterorum.
Nam si secula que sequuntur,
nullum
Servabunt studium artium bo-
narum,
Nec Mars horridus obtaret Mi-
nervam,
Quanti hanc posteritas omni
sabellam?

Tho.

Tho, More, so nicely done, that *Sr. Thomas* cou'd not know it from his own Writing. *Erasmus* gives another Instance of the same nature of his Pupil the Arch-Bishop of *St. Andrews*, who excelled so much in this Art of imitating hands, that he himself cou'd not discover his own from his Pupils. As to this Picture of *Quintinus* before mentioned, it was sent to *Sr. Thomas More* from *Antwerp* by *P. Ægidius*, but in whose Collection it now is, I can't yet find. I will have done with these Painters when I have given you a remarkable Story of ^a this *Quintinus*, it seems he was at first a Blacksmith, and having fallen in love with a young Damsel, he found that she was not to be won by any of his, or any other Employment, but only that of a Painter. His Passion was so strong for her, that he laid aside his Anvil and Hammer, and took up a Pencil, which he used so well, that he not only gained his Mistress, but acquired the Honour of being named with the first Rank of his Profession. Many of his Paintings are in the Emperors Repository, and he also drew *Erasmus* several times. There are some exquisite Pieces of Iron Work, especially about a Fountain at *Antwerp*,

a Fuit *Quintinus* ille Pictor *Antwerpiensis*, qui cum vicinam sibi virginem deperiret, nec ejus potiundæ spes ulla affulgeret, cum nemini nisi pictori se nupturam asseveraret, brevi & fabro ferrario eximius pictor evasit, ut

indicat versus, quem hujus pictoris tabulæ puellæ primum exhibitæ quidam subjunxit.

Connubialis amor ex Mulcibre
fecit Apellem
Vita *Holbeni* in operibus *Erasmi*.

still

still remaining, which were done before he set up for a Painter, which shew that he was Master of every thing he apply'd himself to.

While *Erasmus* was at *Basil*, he was chosen *Rector* of the University there; * and being a great encourager of Learning and good Manners. he took great pains to reform every thing he thought amiss amongst the Students, but met with such returns as generally fall to the share of Reformers; hatred and opposition. *Erasmus* upon this was so irritated at the Insolence and ill Manners of the Scholars, that in his Passion he rent the Original Deed of some of their Privileges, which gave them too much Liberty, and threw them into the fire, which action of his, however condemned at first, had a very good effect afterwards in quelling the Insolence of the young Rakes, who had been apt too much to presume upon those Licentious Indulgences they had by them enjoyed. This *Boissard* in his *Icons* avers to be true, from the Testimony of his Master, who was present at *Basil*, when the thing was done.

a Academix illius rector factus, quum scholasticorum inordinatam licentiam & petulantiam refrenare tentaret, ab iis male exceptum ferunt. His irritatum contumeliis fama est, discerpisse & cremasse privilegiorum partem illius Academix — ut his deper-

ditis, studiosæ juventutis protervia retunderetur. Quod aliquando me audivisse recorder a patris memorix præceptore meo *Hugone Babelo*, qui tunc temporis *Basilea* *Erasmio* vivebat & amicus, & familiaris. Ex *Jac. Boissardi Iconibus*.

Towards

Towards the close of *Erasmus's* Life, we find him earnestly importun'd by his intimate Friend *Servatius*, to come and settle in his own Country *Holland*, and to conclude his Life in that Religious House, in which he had many Years before entred himself. But it seems he had no stomach either to the one, or the other: he neither liked his Native Air, nor cou'd he confine himself to a Cowl; he was for a free and easy Life, and opportunity of conversing with Books and Men, which his own Country cou'd not so well afford him, he disdain'd to spend his Life among Women, or illiterate Persons, but chose to enjoy a good Air, and every thing which might tend towards making his Labours go on the more easily and chearfully, without which Life it self wou'd be a Burden to him, this being all he aim'd at. And whereas his desultory and rambling Life was objected to him,^b as a Mark of his

a Non fero quemvis cibum nec cælum quidem quodlibet — Novi cælum *Hollandicum*, novi victus vestri rationem, ut de moribus nihil dicam. Itaque si redissem, nihil aliud fuisset assecutus, nisi quod vobis molestiam attulissem, mihi mortem—

Sed in *Hollandia* quid agam, non video. Scio non conventurum cum cælo neque cum victu: omnium oculos in me excitabo. Redibo senex & canus, qui juvenis exivi. Redibo valetudinarius. Exponar contemptui etiam infimorum, solitus & a maximis

honorari: studia mea computationibus permutabo. Nam quod polliceris officium tuum in quaerenda sede, ubi cum maximo, ut scribis, vivam emolumento: quid sit non possum cogitare nisi forte collocabis me apud monachas aliquas ut serviam mulieribus, qui nec Archiepiscopis vel regibus servire volui. Emolumentum, nihil moror neque enim studio ditescere, modo tantum sit fortunæ ut valetudini & otio literarum suppetat, atque vivam nulli gravis. —

b Quod si publica utilitas hor-
Incon-

Inconstancy &c. He replies, that he had always good Reasons for changing his Place, that the publick good was chiefly in his Eye, that he abhorred to spend his time loosely or idly any where, that he had the example of wise and good Men who thought it no fault to remove from Place to Place, as often as they judg'd convenient upon proper Motives, as he always had. When some of his Enemies who wanted to be rid of him, were pleas'd to think he cou'd not hold out long, to their great mortification he lets them know, that he had as much strength and vigour, in an advanced Age, as most Men whatever; that he never us'd Spectacles even at Candle light, tho' he had made so much use of his Eyes; that he cou'd walk without a Staff; that his Hands did not shake; and the older he grew, the less he was troubled with the Stone; and if he cou'd be perswaded to be more moderate in his Studies, he probably might live to a very consi-

tatur mutare locum, pietas, ni fallor, laudanda est, non damnanda in constantia. — Quod si constantiz virtus in hoc sita est, ut quam diutissime, locum eundem occupes, prima laus debetur faxi ac truncis arborum, proxima conchis ac spongiis. *Erasmi Epist. Servatio suo.*

a Quam sum illis decrepitu? — ad hanc usque ætatem perpetuo versor in laboribus, unde maxima pars & valetudinis & senii. Senex unus quatuor juvenum robustorum sustineo sar-

cinam: non caligant oculi gratia deo, cum multi mirentur jam olim non esse prorsus exoculatum. Conspicillis vitreis nunquam usus sum hætenus neque interdum, neque ad lucernam; scipionem nunquam attigi; firmis pedibus & alacriter ingredior; manus minus tremunt, quam ulli juveni; calculus in dies fit mitior; & si morderer studiorum labores, possem integris sensibus quatuordecim annos vivere. *Erasmi Epist. ad quosdam Græculos.*

derable

derable Age; but we do not find he ever spared himself, and therefore did not hold out long.

And in another place, he gives us to understand how much he used himself to spare Diet, and how very temperate he was in drinking, tho' he was for the best of Wines, yet he drank very sparingly of them, which no doubt tended much toward prolonging his Life. He cou'd not like his own Country on the account of their hard drinking; and if any thing he disliked in the *English* when amongst them, it was our too much indulging in eating; and amongst his *Adagies*, he has hit on one not much to our credit, (*viz.*) *Satur ut Anglus* (which shews our Forefathers did bring this Censure upon themselves, as well as their Posterity have done since) where he brings in what a *French* Poet saies of the *English* Entertainments,

— *Mensa Britannia placet.*

But at the same time he tells us, that as the *French* make us great Eaters^a so his Country-Men the *Dutch* were reckoned by them great Drinkers.

The *French* Nation seemed to be not well pleased that *Erasmus* left them, and sojourned with us so long; and tho' they had *Budaus*, *Erasmus's* chief rival to glory in, yet were ambitious of claiming *Erasmus* too as their own, and did all they cou'd to run down *Holland*,

^a ——— lidem [*Galli*] ut scribunt. *Eras* Adagia Ed. Franc. 1599. p. 1178.
illis [*Anglis*] attribuunt πολυ-
φαγίας ita nobis πολυποσίαν ad-

as if they wou'd at last make him willing to disown it, so that *Erasmus* pleased them much, by making his Birth Place a little doubtful, though at the same time, he seems not much to value where he was Born; rather looking upon those as his Country-Men who were engaged in a studious Life, and were intent upon promoting the common good. And indeed *Erasmus* had so raised the Genius of the Age he lived in, to a love of Learning, that there were more Pilgrimages made to him, than to any of the Superstitious Shrines, which before had engaged so many to undertake such foolish Journies. Learned Men flock'd to him, from all Parts of *Europe*, and thought their Pains well recompenced for a little of his Conversation, which he was very free of; and what was much to be wondred at, though continually intent upon the severest Studies, yet he was always pleasant, when he relaxed from them, and very entertaining among his Friends, 'so that his Company was much courted by all who knew him. He thought at such times every body ought to be indulged in the greatest Freedoms, and that nothing was more base and disingenuous, than to make use of any handle after-

a *Gallum* esse me nec aio, nec inficior; sic natus ut *Gal. lusæ*, an *Germanus* sim, anceps haberi possit: quanquam apud studiorum cultores minimum haberi momenti par est regionum discrimina: quisquis communibus

musarum sacris initiatus est hunc ego *ἡμετέριον* duco. *Eras.* Ep. Ed. *Leid.* p. 421.

b ——— Mihi placet hæc libertas in conviviis, qua sæpe uti immodice. [*Eras.* resp. ad epistolationem *Hustini*.]

wards from any such freedom of Conversation, and saies, that he wou'd lose his Life rather than basely betray any Friend, or even an Enemy upon such occasions, and that those who wou'd do so, were not fit for humane Society.^a

^b Indeed he confesses that he was apt to be a little too free in Conversation with his Friends, of whom he could hardly be brought to have a bad Opinion, and tho' some of them proved false, yet he was unwilling to believe them such, till he was forc't by some thing very flagrant. It is probable his freedom of Speech on such Occasions did often turn to his disadvantage,^c when it happened especially amongst captious or ill designing People. Whereas some of his Enemies have ascribed to him a moroseness of temper, and have represented him as reserved and not of easy access (too often the foible of the greatest and most eminent Men) yet there is but one Instance upon record that looks like it, and that was in the Case of *Helius Eobanus Hessus* ^d a Learned Foreign-

^a Atqui decebat ea, quæ inter pocula dicuntur in vino scribere.

—— Habeo qui ex intimis amicis, mihi facti sunt capitales hostes, nihil non molientes in exitium meum, nunquam tamen sustinuit animus meus, ut vel e secretis colloquiis, dum constaret familiaritas habitis, vel ex epistolis quicquam illis objicerem. Tum enim mihi viderer, qui ex universo hominum contubernio in fœrarum consortium protrudere. *Eras. Epist. amico.*

^b Ut ingenue quod verum est fatear, sum natura propensior ad jocos quam fortasse deceat, & linguæ liberioris quam nonnunquam expediat, metior enim aliorum animos ex meo. — *Eras. Epist.*

^c Linguæ inter amicos liberioris nonnunquam, plus quam sat esset, & sæpe falsus, amicis tamen disfidere non potuit. —

^d Tu mihi terra marique visendus eras, & ultro tam immenso, tamque periculoso itinere

er, who out of Zeal and Devotion to *Erasmus* undertook a long Journey from the farther part of *Germany* into *Holland*, on purpose to gratify his Curiosity with a sight of this great Man, and to enjoy a little of his Conversation. It seems he was received but coldly, which was attributed to the mean appearance he made, but it seems more probable that he was then so deeply immerst in his Studies, he had not leisure to relax from them, and could not suffer any one to make inroads upon his time: But as for Pride and Superciliousness, we find in his modest Epistle to that Learned Man (whom he highly valued) that there are no signs of them. However a Country Man of ours *Thomas Poley** had better luck, who likewise out of a vehement desire to see *Erasmus*, underwent a tedious Journey from *England* to *Basil*, where he was well received and caressed by him, so that he thought his time and pains well bestowed. But a greater than these, no less a Person than *Albert Arch-Bishop of Munster*, and Prince Elector of the Empire, had so flagrant a desire of seeing him¹

Erasmus petit *Eobanus*, homuncionem visurus fama maligna, sed tamen hac ipsa minorem. *Erasmi* Epist. *Eobano Hefso* Edit. *Leid.* p. 513.

a — *Erasmus* non sit ante iturus ad campos *Elysios* quam suum viderit *Poly* — *Erasmo* Rot.

Tho. Poly. *London.* 1532. Ed. *Leid.* pag. 1752.

b Cepit nos ingens quoddam te videndi desiderium, — proinde tantum defuisse fortunæ nostræ si te non viso ab hac vita migrare contingerit arbitraremur. *Albertus Arch. Mogunt.* Princeps *Electus* &c. *Eras. Ep.* Ed. *Leid.* p. 350.

of whose Fame all *Europe* rung, that the thought of not having such an opportunity before his Death, seemed very afflicting to him. Hence also he was honoured with the correspondence of the Emperor *Charles* V. who was very proud that *Erasmus* was born within the Bounds of the Empire. From the time he pronounced a Panegyrick upon King *Philip*, as he came out of *Spain* into *Germany*, a Pension was settled on him. He was admitted to the Honour of being one of the Counsellors of the Empire. K. *Ferdinand* writ several Letters and back'd them with noble Presents;^b The *French* King condescended to invite him to his Kingdom, tempting him with the highest Offers. *Sigismund* King of *Poland*, and *George* Duke of *Saxony*, as upon his instigation they were not wanting to encourage Letters, so did they much value and esteem him. I have already mentioned how he was carested by the King and Court of *England*, and what rejoicing there was whenever he favoured us with a Visit.

Next to our selves, we must do Justice to the *Germans*, and their Neighbours the *Switzers*, who were behind none in paying the greatest respect to him; for as he passed by their respective Cities they used the same Comple-

a A cæsare *Carolo* multas habeo Epistolas tam honorifice scriptas, ut eas pluris faciam, quam illius in me benevolentiam
b — Quod largiuntur negant se dare *Erasmo*, sed publicis studiis impendere. *Cat. Lucubrat.*

ments as are made to Ambassadors, or those of the first Rank, by making him a Present of their choicest Wines, and attending him in great State. *B. Rhenanus* was an Eye-Witness of this both at *Basil* and *Constance*, where noble Banquets were prepared for him: At *Sceffhause* he was treated by the Abbot, and Magistrates, so likewise at *Friburg*, *Seleslade*, *Strasburgh*, and other Places. But to compleat all, three successive Popes have abundantly shewn the respect for his learning by the many Epistles they have writ to him: but especially *Paul III.* who wou'd have made him^a a Cardinal, if his own indifference, and the secret artifices of some who envied him that Honour, had not prevented it. He seemed at the time this matter was in agitation, to be very uneasy, not for fear of losing the Hat, but least he shou'd be forc'd to take it. He was not long determining how uneasy this Honour wou'd be to him, and therefore very glad it did not succeed.^b And as he gives the account himself of this matter, it is very evident that he had no Ambition in him, and thought the Honour of being a Cardinal, would be a Burden rather than

^a *The Bishop of Rome to strengthen the See of Rome against the Lutherians, made dyvers Learned Men Cardinals about this time, as Contarenus, Reginald Poole, John Bellay, Friderick Frigose, and shortly after Sadolete, Aleander, Bombus, and ones appointed*

upon Erasmus; some talk he preferred these Learned Men, because he was very ill talked of for his two young Nephews which he made Cardinals in 1534. Coopers Chronicle.

^b — Quumque statuisset [*Paulus Tertius*] in futuram synodum

of Service to him; and was more ready to raise Objections against it, than his greatest Enemies; reflecting afterwards upon the hard Fate of his Friend Bishop *Fisher*, * whose Honour of this sort became a Snare to him. He thought he had Enemies enough already without this, and was unwilling therefore to increase the Number of them, by raising a farther Envy and Odium upon him. He had before a Bishoprick in *Sicily* designed him, but he wou'd not comply with the offer, neither admiring the Place, or the Office, the former was too barbarous, and the other too weighty for him. However tho' he did not, or wou'd not accept of the many great Offers that were made him, yet he retained the most grateful Resentments of his Friends designed kindness to him, and studied how to make the best ^b returns he cou'd to them, which might be instanced in infinite Passages were it needful: ^c Nay we find throughout his Writings,

aliquot eruditos in Cardinalium ordinem allegere, propositum est de *Erasmo*. Sed objiciebantur impedimenta, valetudo ad obeunda munera inutilis, ac census tenuis, aiunt enim esse senatus consultum, quo submoventur ab ea dignitate, quibus annui redditus sunt infra tria ducatorum millia. Nunc hoc agunt ut me onerent præposituris, ut hinc justo censu parato doner purpureo galero. — Est *Roma* amicus frustra monitus, me nec sacerdotia nec

pensiones morari. *Eras.* Epist. B. *Latomo*.

a — Ubi Rex cognovit Episcopum *Roffensem* cooptatum in numerum Cardinalium, co maturius productum e carcere truncasse capite. Sic ille dedit rubrum galerum. *Ibid.*

b Enitar pro viribus ut si grati nomen non possim assequi, saltem ingrati hominis notam ydear effugisse. *Erasmi* Epist. *Benjerado* suo,

c Pro beneficiis gratus, verbis, animo, rebus. *Melch. Adam.*

flagrant Testimonies of his hatred of Ingratitude,^a and gives a pretty Story^b upon this Head of a Country-Man of his and very good Friend, who practising Physick in *London*, met with the most ungrateful Returns from one of his Patients, a rich Citizen there, who it seems having a Pestilential Fever sent for this Man to his assistance. His Case was very dangerous the Distemper proving so infectious that he was denied the Company of others of the same Profession, who being afraid of their Lives, despised the greatest promises he cou'd make them, only this Friend of *Erasmus* wou'd venture to come near him; this so pleased this rich Patient, that he was often magnifying the kindness, and told him that he hoped to live to make him the most ample amends for it. By proper Applications this rich Miser recovered; his Physician modestly put him in Mind of his Promises, but the Danger being over, he

^a Cum ab ingratitude non secus abhorream atque *Achilles* ille *Homericus* a mendacio. — *Erasmus Warano*.

^b Libet enim obiter hanc fabulam inferere, — nuper cuidam accidit, apud *Britannos* medico, mihi ut patria communi, ita & amicitia conjunctissimo. — Civem quendam *Londoniensem*, virum egregie nummatum, & habitum apprime probum, arte curaque sua liberarat, non sine suo ipsius periculo. Nam is pestilentissima febre tenebatur.

Et, ut fit in periculis, medico montes aureos fuerat pollicitus, si non graveretur sibi, in tanto vitæ discrimine, dexter adesse. obtestatus & amicitiam, quæ illi cum eo intercedebat. Quid multis? persuasit & juveni, & *Germano*. Adfuit: nihil non fecit. Revixit ille. Ubi verecunde de pecunia medicus admonuisset, elusit negator, negans de mercede quicquam addubitandum, cæterum arcis nummarie clavem penes uxorem esse. Et nosti, inquit, mulierum ingenium. Nolo sen-

began

began to trifle with him, and told him, he need not doubt but he shou'd be considered, but his Wife kept his Money, and it was not easy for him to come at it, especially if she knew how much he was to have, and Women being generally pretty tenacious, he shou'd find it very difficult to get such a Sum of her. So the matter rested some time: He happen'd soon after to meet him perfectly recovered of his Distemper, and then again mentioned to him that he expected to be paid, he returned, that as he had ordered his Wife to pay him, she had done it. The Physician denied he had received one farthing; at this the late Patient began to bluster, and on a slight Pretence, insult him upon his being a Foreigner, do you come (saies he) to impose upon the *English*? he wou'd send him to his own Country; Then shaking his Head at him, and after threatning him with most grievous Insults, left him, and the Physician never got his Money. *Erasmus*, saies, that this Monster deserved the Plague again with a witness. After giving this Story lest he shou'd

tat tantam pecunie summam, a me datam. Deinde post dies aliquot hominem obvium forte factum, jam nitidum, & nulla morbi vestigia præ se ferentem, appellavit, & nondum datæ mercedis admonuit. Ille constanter asseverare, pecuniam suo jussu ab uxore numeratam esse. Medicus negare factum. Hic vide, quam apam bonus ille vir arripuerit.

Cum forte medicus eum *Lasino* numero singulari appellasset, ibi velut atroci laceffitus injuria: vah, inquit, homo *Germanus* tuissas *Anglum*? moxque velut impos animi, præ iracundia caput movens, diraque minitans, subduxit sese. Atque ad eum modum honestus ille civis elusit, dignus profecto quem sua pestis repetat. Risimus quidem fabu-

be thought to bear hard upon our Nation, for having bred such a wretch, he saies, he wou'd not by any means reflect upon *England*, tho' one of its Natives deserved the odium of all Mankind, for thus using a Person who had saved his Life: and we may believe him, because he saies so many things to our advantage throughout all his Writings.

But though *Erasmus* hated the least appearance of Ingratitude, and bore a good will to all Mankind, yet by those who were Enemies of Religion and Learning, no Person ever met with worse quarter. And it appears such usage gave him more disturbance, than all the Fame and Honour he acquired^a from the better part of Mankind, cou'd afford him pleasure or satisfaction: To give only an Instance or two, a certain Doctor^b at *Constance*, kept his Picture in his Study for no other end, but that whenever he passed by it he might spit upon it, and being asked the reason of such contempt, the

lam, nec tamen sine dolore propter indigne frustratum amicum, nec sine tam insignis ingratitude admiratione. — atque hæc in facti detestationem diximus, non in gentis odium. Nec enim par est, ex hoc uno nebulae Britannos omnes æstimari. *Erasmi Adagia* Ed. *Francos.* 1599. p. 1860.

a Ac leviter sane me commovet quod, quibus ante scribebar, Sydes Germania, princeps vera

Theologia, Antistes bonarum literarum, nunc sim alga vilior, siquidem gloriosos illos titulos, qui mihi nunquam non fuere molesti, lubens illis resigno, amicitia fœdus nulli volens remitto.

b *Constantia* fuit quidam Doctor, qui *Erasmi* effigiem in charta impressam habuit in clavi suo, non ob aliud, nisi ut cum inambularet, quoties eam præteriret, conspueret, percontantibus odii causam, responderet se *Erasmio* acceptum ferre calami-

Answer

Answer he made was, that *Erasmus* had been the cause of all the mischief in the World.

There were no Lies or Slanders that these his Enemies wou'd stick at, tho' they were sure that they wou'd be soon disproved: Thus one gave out that he was burnt^a at *Bourges* in *France*.^b Another that he had been at his Funeral. A third that he had trod upon his Grave; and that he died of a most terrible and scandalous Distemper, that his Books and his Picture were burnt publicly at *Rome*, and yet *Erasmus* all this while alive and well, and all these Stories false. These were they that to show their wretched wit as well as malice nicknamed him, *Errasmus*, as made up of Errors, *Arasmus ab arando*, *Erasinus ab Asino*, and such like 'they wou'd also pick out the worst Names they cou'd find in *Scripture*, and pelt him with them, so he was a false Prophet, and therefore *Balaam*;^c a Monster, and therefore *Behemoth*;^d in short, *Luther* himself had not more Enemies than he: And what was worse than reporting his Death, it appears from King *Henry's* Epistle to him,

tosum illud seculum. *Melch. Adami* vita *Erasmi*.

^a Sic apud *Biturigas* exustus erat *Erasmus*, verum ego toties mortuus sum toties revixi, ut existimem vix quenquam crediturum, etiam cum decessero. *Erasmi* Ep. *Germ. Brixio*. Ed. *Leid.* p. 1316.

^b Apud *Heidelbergam* Anglus quidam sparserat se interfuisse funeri meo ——— præter alias

contumelias toties efferor, tibi *Gallus* sacrificulus nunciavit se pede calcasse tumulum meum.

^c Satis odiose dixisset prophetam *Balaam*, quasi mercede conductus essem ad maledicendum populo Dei ———

^d Jam. Lopis Stunica & Spainard published a Book against him with this Title, Blasphemie & impietates *Erasmi*.

before

before mentioned, as well as from some other hints he gives us, that the malice of his Enemies extended so far as even to seek his very Life. But Providence prevented their attempts upon him, and *Erasmus* lived longer for the farther service of the World; and went on to prosecute his Studies, with a more then juvenile Vigour, the Press being kept warm by his *Lucubrations*, and all *Europe* benefited by his continual Productions.

He met at *Lovain* the last time he visited that Place, a most impertinent *Carmelite*, who spent his whole time in raising a *Posse* against *Erasmus*, he was so intemperate in his scurrilous Language, that Pope *Adrian*^a hearing of his abusive Slanders sent an Order to silence him. He obeyed it a while, but after that Pope's Death could not contain long e're he was at the same pass, and in a Divinity Lecture he fell foul upon *Erasmus*, and made the most hideous Clamour against him, for altering the Holy Text, and destroying Christianity it self, but after his simple Prologue, out comes the flagrant Crime *Erasmus* was guilty of (*viz.*) changing one Word for another of the same signification, *resipiscite*, for *pœnitentiam agite*, *remitte*, for *dimitte*, *tota Hierosolymorum*

a ——— Hujus intemperis *Adrianus* Pontifex imposuerat silentium, misso diplomate, quo diligenter præcipiebat, ne quid blatteraret in *Erasmum*—— Ejus lectio cap. *Matth.* 3. est hæretica,

quo pro eo, quod erat *pœnitentiam agite*, verteram *resipiscite*, quod pro *dimitte* & *dimittimus*, novassem *remitte* & *Remittimus*, secundo *Matthæi* capite, pro omnis *Hierosolyma*, verteram *tota Urbs*

Urbs, for *omnis Hierosolyma*: Then he went on to prove that these Alterations destroyed the very Sense of the Scriptures, and had dreadful Strokes of Heresy in them, and was not ashamed thus both to shew his Ignorance and Malice to the whole World. But of all *Erasmus's* Enemies none gave him more uneasiness then those who became so from being his most intimate Friends, such were *Ulr. Huttenus*, * and *Mart. Dorpius*: The former writ a most virulent Book against him, with some Learning, but more Malice, his profest Design being more to plague and torment him, than to clear any Point or settle any Truth. *Erasmus* published what he calls *Spongia* against his Book, wherein he handsomly wipes off all the Aspersions of this furious Knight, without returning *railing for railing*.

Erasmus shewed his good Nature in forgiving him such mischief he designed against

Hierosolymorum Urbs: non dam-nans, quod erat verum, sed ex-planatus eloquens, quod sensit interpres. Hic e suppositionibus sophistarum demonstravit non posse esse *suppositio*, pro *singulis generum*, aut pro *generibus singulorum*. Cat. Lucubrat.

a — Subito ac præter omnem spem exortus fuisset *Ulricus Huttenus*, ex amico repente versus in hostem — hoc nemo scripsit in *Erasmum* hostilius — nam omnino res ipsa loquitur, *Huttenum* non alio consilio scripsisse sic in me, quam ut calamo jugu-

laret quem gladio non poterat, & ut sibi videbatur vir fortis, sic cogitabat: seniculus est valetudinarius est, meticulosus, & imbecillus est, mox efflabit animum, ubi legerit hæc tam atrocia. Hoc illum cogitasse, voces etiam, quas jactabat, arguebant. — Ego *Hutteni* manibus, ubi mihi mors hominis est nunciata, animo Christiano precatus sum Dei misericordiam: & audio hominem sub mortem deplorasse quod deceptus quorundam verutia, lacessisset amicum. *Ibid.*

heard

him, and was far from rejoycing when he heard of his Death, especially too when he shewed some remorse for what he had done against so good a Friend. *Dorpius* had so much Ingenuity as to retract what he had writ, and soon became his Friend again. The opposition he met with being chiefly from Bigotted and furious Ecclesiasticks, made him conceive a better Opinion of *Luther*, and that he had reason enough to engage, in carrying on his Attempts towards a Reformation. *Erasmus* was too wise to engage in a Defence of Indulgences^b and other trifling Subjects (as they wou'd have had him done) which were unworthy his pains, he full well knew they were just Grievances in the Church, and deserved reforming rather than vindicating.

Erasmus was for fear of any disturbance that might ensue the Reformation of Religion, set on foot by *Bernard* Cardinal of *Trent*, retired from *Basil* to *Friburgh*, where he continued near seven Years. At his first coming thither, he dwelt in a House before inhabited by *Ferdinand*, Uncle to *Charles* the Vth, being built as a retreat for him in his old Age, which proving too big for him, he purchased another soon after which he repair'd or rather re-

^a Nulla res magis commendavit *Lutherum* orbi quam hominum hujusmodi mores.

^b Tantum laborum quum gratis suscipiamus juvandis publicis

studiis, tamen fortiter oblatrant quidem, qui mallent me scribere de indulgentiis, ac de colligendis caecis.

built,

built, to his great cost and vexation, of which, he however speaks merrily in an Epistle to a Friend. * That he was become a Builder and a Bargainer, and had to do with Mafons, Carpenters, Glasiers, &c. and that he had made but a bad exchange, for the quiet and pleasure of a studious Life. He seemed not to be so easy at *Friburgh*, as he was at *Bafil*, which Place he wou'd not have left but upon necessity; and till he found there was no probability of enjoying either peace or safety, while things were so much in a ferment, as they were at that Crisis.

He had resided chiefly at *Bafil*, ever since he had left *England*, and while he was obliging the World with his learned Works, received great Civilities from that City and University. He cou'd not therefore leave that Place without testifying his respect to it, in the following Disticks,

*Jam Basilea vale, qua non Urbs altera,
multis*

Annis, exhibuit gratius Hospitium.

*Hinc precor omnia læta tibi, simul illua
Erasmo*

Hospes uti ne unquam tristior adveniat.

But however he lived to return again to this

a *Erasmus* qui hætenus per omnem vitam omnia posthabuit ocio literario, factus est licitator, emptor, stipulator, cantor, ædificator, ac pro mûsis rem habet cum fabris, lignariis, ferrariis,

lapidariis, vitriariis? Hæ curæ mi *Rinke*, a quibus meus semper abhorruit genius me tantum non exanimarunt tædio. *Erasmi* Epist. *Joh. Rinco*. lib. 25. *Basf.* 1541. p. 953.

beloved Place to the great rejoycing especially of the Students, who from all Parts repaired to *Basil* as to the common Mart of Learning. While at *Friburg* he kept a Correspondence with those few *English* Friends he had left, especially with his most intimate Friend, and oldest Acquaintance *Sr. Tho. More*, whose high Office began now so to embarass him, that *Erasmus* was in great pain for him. He had endeavoured long to get rid of his Post, which he found was attended with many difficulties in that ticklish time, and embrace an Opportunity he had long sought for, of retiring from publick Business. But this was not to be done at once; he therefore makes pressing Applications to his Majesty, that he wou'd permit him to lay down his Office, and enjoy himself before he died, which was at last obtained by him. He was so well pleased with gaining his Point, that he cou'd not but write to *Erasmus* upon this occasion, to let him know how happy he thought himself, that he was now again returned to his beloved Studies, and shou'd think his happiness the more compleat, if he cou'd have hoped to have enjoyed again such a Friend as himself before he died: And mentions amongst other good Reasons for his labouring so long to gain this leave of living at ease, the Indispositions he had contracted, by his too intense Application to publick Business, which wou'd endanger his Life, if he continued to go on in the same way: professing he was
not





Inscribed to Samuel Shepherd

not able to go through such *Herculean* Labours as *Erasmus* cou'd do, tho' under all the Disadvantages of an ill Health, and continual Troubles of all sorts. And to shew that he did not expect to continue very long, he sends him his Epitaph, which he composed for himself, and afterwards set up in the same Form as now remaining in the Chancel of the Church at *Ablesey*, not much fearing but that he shou'd go to the Grave in peace; but it proved otherwise, for we find he was buried in the Chappel of *St. Peter ad vincula*, within the precincts of the Tower.

Sr. Thomas More had so good a Character from his very Enemies for his Parts and Learning, that we need not doubt of the truth of what they said of him. Even Cardinal *Wolsey* himself who never affected him, (because his fear prevailed above his esteem of him) yet after his fall when he despair'd of ever recovering the high dignity of the Chancellorship, is reported to have said, *that there was no Person*

a *In Holbein's Picture of him, there is on a Book under his Hand, this Inscription, Πόρος Ἡράκλειος.*

b ——— In templo vici extruxit sibi suisque commune sepulchrum, in quod transtulit ossa prioris uxoris ——— Paries habet tabulam testem fortunæ atque instituti illius ——— *Erasmi* Epist. Jo. Fabro.

c Quin ipse Cardinalis *Eboracensis* vir quæcunque fuit homi-

nis fortuna, non stupidus, quum perspiceret nullam superesse spem reditus ad pristinam dignitatem, asseveraverit, in ea insula nullum esse tanto oneri parem præter unum Morum. Nec hoc erat favoris aut benevolentiz suffragium. Cardinalis dum viveret, *Moro* parum æquus erat, eumque metuebat verius quam amabat. *Erasmi* Epist. Huitteno.

so fit to succeed him as Sr. Tho. More. But however fit he might be for this Office, his Friend *Erasmus*^a was not without his fears that it wou'd at last prove fatal to him, as indeed it happen'd, for as he was always averse to the Divorce of Queen *Catharine*, so he took the opportunity of quitting the Seals before that matter came to an issue.^b The King dissembled his indignation against him for the present, but never forgave him and *Fisher* for withstanding, or at least not consenting, to his fixt resolution in that matter. *Erasmus*^c mentions Sr. *Tho. More's* retirement to *Chelsea* near *London*, sometime before his troubles, and gives a pretty account, of the management of his Family, and what a happy Society it was; that one might there have seen an Academy for Learning, and a Nursery for Piety: there

a Quum accepissem *Thomam Morum* ad summam evehctum dignitatem quoniam mihi videbar ingenium illius ex diutina consuetudine aliqua ex parte perspectum habere; scripsi me publice regi regnoque gratulari; privatim ipsi nequaquam. Nunc autem ex animo gratulor cni cum summa principis gratia, cum totius gentis honorificentissimo testimonio mature contigerit a negotiorum civilium Labyrinthis explicari. Nec Regem arbitror latuisse, quam ob causam *Morus* deponeret magistratum utcumque dissimulavit. Quod *Homerus* indicat, monarchis esse

proprium, offerisonem in animi tegere, donec multo post tempore deus ulciscendi opportunitas —

b — *Morus* prælagiens quores esset evasura, ultro deposuit Cancellarii munus, alia quædam causatus, ne cogeretur ejus negotii exequitor esse, quod apud se non probabat. *Ibid.*

c Extruxit ad Flumen *Thamesin* haud procul ab urbe *Londoniæ* prætorium nec sordidum, nec ad invidiam usque magnificum, commodum tamen: illic agit cum intimo sodalizio, uxore filio & nuru, tribus filiabus, & totidem generis, una cum nepotibus jam undecim. —

were none in it, who were either vitious or idle.

There is also a notable Instance of his Integrity, and the small reckoning he made of Riches, that having passed through so many Employments, and born many great Offices, yet in all this time, he never purchased above one hundred Pounds a Year, nor left any great stock of Money behind him, when he died.

Sr. *Tho. More* had for many years before his Death differed from his Friend *Erasmus* concerning some Notions in Religion. When therefore *Erasmus* had played upon those Superstitions which he thought were very ridiculous in the Church; and by which freedom *More* was afraid he wou'd incur the displeasure of his Superiors, (*viz.*) Cardinal *Wolsey* and others: He writes to him in a very kind manner, to be more wary for the future, lest he shou'd prejudice himself, and incur the odium of Heresy: without advising him to revise and amend what he had writ, and so clear up his Character, which began to lye under a suspicion of falling from

a Sed alii sunt *Erasme* charissime, qui conjurarunt apud nos haud simili animo tua scripta perlegere, quorum tam horrendum consilium me sollicitat. Itaque ne properes edere quæ nunc edidisti, quoniam serum est consulere; hoc saltem tibi pro mea in te fide, ac sollicitudine suadeo, te quæsoque atque obtestor, ut celeriter ita recenseas,

atque emendes omnia, ne minimum usquam locum relinquas calumniæ. — Qui sunt, inquis, hi? nominare profecto vereor, ne tibi concidet animus terrore tam potentium hostium. Sed dicam tamen, quo sis videlicet cautior: summus ille, quem nosti. — *Mori Epist. Erasmo Edit. Leid.* p. 1574.

the established Doctrines of the Church. But *Erasmus* not being willing to prevaricate wou'd not so far humour him, nor be persuaded farther to engage against *Luther*, than he had already done.

At another time while *More* was abroad upon a publick Embassy (the Cardinal choosing that Employment for him, that he might keep him out of his way, as one who did often oppose him in some of his exorbitant proceedings) he expressed a good deal of uneasiness under that business, as what was not only very expensive to him, but occasioned his absence from his Wife and Family, and shewed his vein of Wit by saying to *Erasmus*, *that an Embassy to Foreign Courts was not so proper for us Lay-Men, as for you of the Clergy, for either you have no Wives or Children at home, or you can find them any where abroad.*"

We have no Epistles that passed between *Erasmus* and *Sr. Tho. More* for some little time before his Death; for as he cou'd send *Erasmus* nothing, but what wou'd give him disturbance in recounting his own Misfortunes, so he chose rather to be silent. However *Erasmus* who so much regarded his welfare, cou'd not but be very inquisitive, and tho' those few Friends he had in *England*^b were either dead

a Mihi nunquam admodum legati arrisit munus, neque videtur perinde nobis Laicis quam Sacerdotibus convenire vobis, qui

primum uxores ac liberos aut domi non habetis, aut ubique reperitis. *Mori Epist. Erasmo.*

b In *Anglia* omnes [amici]

or afraid to write to him, (whence he complains his Enemies increased, while his Friends were daily decreasing,) yet from *Brabant* he not only heard there was bloody doings in *England*, and that his Friends *More* and *Fisher*^a were in Custody, but that they were amongst others also executed: Of which sorrowful News, he had a too full a confirmation very soon after. His Thoughts were so much upon this, that out of the scattered Notices he had received, he drew up an elegant Narration of the process against them, and their behaviour at their deaths, and tho' he was unwilling, or rather fearful of having his Name affixed to it; yet I can't but think with Monsieur *Le Clerc*, that he was the Author of it. I shall not here insert the whole Account, since we have it so fully in our own Historians, only give me leave to extract the most beautiful, though most affecting Paragraph in it, relating to what passed between Sr. *Thomas* and his eldest Daughter *Margaret Roper*.

^b After Sentence was passed upon Sr. *Thomas*, as he was going back to the Tower, she rushed through the Guards, and crouds of Peo-

aut mors sustulit aut metus contraxit. Amici mei decrescunt, inimici crescunt.

^a Rex *Angliae* fecit in quosdam Monachos, Episcopum *Refensem*, & *Tho. Morem* jam pridem habet in carcere. Hæc nimium vera. Qui e *Brabantia* venirent,

narrant de utroque sumptum esse supplicium, eum rumorem optarem esse vanum. *Erasmii Epist. Dam. a Goes. Ed. Leid. p. 157.*

^b Ibi in carissimi Parentis collum irruens, ætissimo complexu aliquandiu tenuit eum. Cæterum ne verbum quidem in-

ple, and came pressing towards him, at such a sight, as Couragious as he was, he cou'd hardly bear up under the surprize his passionate Affection for her raised in him: for she fell upon his Neck, and held him fast in the most endearing Embraces, but cou'd not speak one Word to him, great Grievs having that stupifying Quality of making the most Eloquent dumb. The Guards altho' justly reputed an unrelenting Crew, were much moved at this sight, and were therefore more willing to give Sr. Thomas leave to speak to her, which he did in these few Words; *my Dear Margaret, bear with patience, nor do not any longer grieve for me. It is the Will of God and therefore must be submitted to*; and then gave her a parting kiss. But after she was withdrawn ten or dozen Foot off, she comes running to him again, falls upon his Neck, but Grief again stopt her Mourh. Her Father *looked wistfully upon her*, but said nothing, the tears trickling down his Cheek, a Language too well understood by his distressed Daughter, though he bore all this without the least change of countenance:

terim potuit proloqui. *Cura*, inquit Tragicus, *lætes loquuntur, ingentes stupent*. Movit stipatores, tametli duros, hoc spectaculum. Horum itaque permissu *Morus* his verbis consolatus est filiam: *Margareta*, patienter feras, nec te disercuas amplius. Sic est voluntas Dei. Jampridem nostri secreta cordis mei: simulque de-

dit osculum ex consuetudine gentis, si quem dimittunt. At illa cum degressa esset ad decem vel duodecim passus denuo recurrit, & amplexa parentem inhæsit collo illius, sed elinguis præ doloris magnitudine. Cui pater nihil loquutus est tantum erumpebant lacrymæ, vultu tamen a constantia nihil dimotæ.

But

But just when he was to take his final leave of her, he begged her Prayers to God for him, and took his farewell of her. The Officers and Soldiers as rocky as they were, melted at this sight; and no wonder, when even the very Beasts are under the power of natural Affections and often shew them. Good God! what a shocking Tryal must this be to the poor Man: how cou'd he be attacked in a more tender Part? In the *Appendix* may be seen the Devotions which he made use of in, and before these his Misfortunes, which I had from an Original, in the hands of my Friend Mr. *Worthington*.

We have likewise in the same Epistle, though not so full and exact an account, yet mention made of Bishop *Fisher's* Death, for which he seems to shew equal concern, and thinks that his Sentence was very severe, that the State had no reason to fear any thing of Mischief from that good old Prelate; and that he knew him to be well affected to the Person of the King, and if in some Opinions then on foot, he cou'd not bring his Conscience to comply, he ought rather to have been indulged in them, rather than to be cut off for them;

Nec aliud supremis verbis mandavit, quam ut Deum pro anima patris deprecaretur. Ad hoc pietatis certamen plurimis e populari turba lacrymæ excidere. Erant & inter satellites, ferum & immitte genus hominum, qui lacrymas tenere non potuerunt.

Nec mirum, quum pietatis affectus adeo valida res sit, immitissimas etiam feras moveat. Hic apud se quisque reputet quam valido ariete tum pulsatum sit *Thoma Mori* pectus. *Courini Nucerini* Epist. *Phil. Mons.*

and^a modestly saies, that if he had been permitted to have been an Adviser in the matter, he shou'd have thought that his Majesty wou'd have acted with more regard to his Honour and wonted Clemency, to have either wholly forgiven them, or else to have been contented with a milder Sentence: and cou'd however have wished that these his two Friends had not been so obstinate, and determined in their Opinions, in Matters of no great Consequence. Then he proceeds to take Notice of the publick concern for *Sr. Tho. More*, saying that his Death was lamented in Foreign Countrys, as well as at Home, he had engaged the Affections of all^b Mankind by his courteous and winning Behaviour, and then as a third Person brings in *Erasmus* as one who of all others, must at the sad News of his Friend *Sr. Thomas More's* suffering in this manner, be overset with Grief, and yet by the Stile and severall Expres-

^a Ego si regi fuisset in consilio, pro mea stultitia conatus fuisset persuadere, ut pro sua solita clementia cæterisque virtutibus, per quas nomen ipsius hætenus erat apud omnes nationes gratiosum & amabile, ab illis *Britannia* luminibus, totique orbi notis abstineret. aut certe poena mitiore contentus esset. Rursus si qui perierunt, me adhibuissent in consilium suavissem, ne se irruenti procellæ palam opponerent. Violenta res ira Regum.

^b Hæc naturæ benignitas sic *Morum* omnium animis penitus

infixit, ut non secus ac parentem aut fratrem plorent extinctum. Ipse vidi multorum lacrymas, qui nec viderant *Morum* nec ulla officio ab eo fuerant affecti: ac mihi quoque dum hæc scribo, nolenti ac repugnanti lacrymæ profluunt. Quomodo nunc affectum credinus *Erasmum* nostrum, cui cum *More* tam arcta fuit amicitia, ut prorsus juxta *Pythagoram*, in duobus eisdem esse videretur animas. Equidem misere metuo, ne bonus ille senex suo *Moro* commoriatur, si tamen adhuc in vivis est. *Ibid.*

sions

sions in this Epistle it is very evident that *Erasmus* drew it up. I shall just Instance in one Paragraph which is almost *verbatim* the same we have in one of his Epistles, where he shews his concern, and his foreboding fears upon *Sr. Tho. More's* taking upon him the Office of Chancellor. — *Proinde mihi gratulantibus quod talem haberem amicum in tanto rerum fastigio collocatum, respondere soleo, me non prius illi de ejus dignitatis accessione gratulaturum, quam juberet ipse. Jam tum enim nescio quid sinistri præſagiebat animus — debortatus sum eum ne susciperet dignitatem.*

Dismissing then this tragical Account, I shall add nothing farther of *Sr. Thomas More*, and the high *Elogium* he has from *Erasmus*, who in an Epistle to his Friend *Hutten* has obliged the World with a very particular account of him: But add somewhat more relating to *Margaret Roper* his beloved Daughter, who was a great favourite of *Erasmus*, whom he styles *Britannia suæ decus*; and though he kept a correspondence with the rest of the Family, and writ several Epistles both to her Brother and Sisters, yet he seems to have a more than ordinary respect for her: and therefore in one of his Epistles to her he excuses himself, * that tho' he cou'd not by reason of his business and ill health write to every one of her Sisters, yet he wou'd have them look

* Hæc scripsi plusquam obrutus negotiis, ad hæc imbecilla valetudine: quare tua dexteritas

hoc efficiat, ut omnes tuæ sorores sibi persuadent hanc esse justam Epistolam, & non minus

upon that he wrote to her, as if written to them all, making honourable mention of her Mother, Brother and Husband particularly, as well deserving his friendship. To this same young Lady he dedicated some Hymns of *Prudentius*, as well suiting her pious Inclinations; and it seems by his endeavouring to raise an Emulation in their Brother,* from the Piety, Virtue and Learning of these his Sisters, that he probably was not so good a Proficient as they were; and that he fell very much below the Character that might have been expected from a Son of so great a Man; and this is the more probable from what Lord *Bacon*^b mentions of him, that his Mother having many Daughters before she had him, was very earnest to have a Son, and was not wanting in wishing and praying that she might at last have a Boy, which when she had obtained, and there not appearing in him that pregnancy of Parts as *Sr. Thomas* expected, in his jocular way he said to her, *Wife, you have prayed so long for a Boy, that I fear he will be a Boy as long as he lives.* Indeed as we do not find that he ever

ad singulas quam ad te scriptam. Ornatissimæ matronæ *Aloysiæ* matri tuæ multam ex me salutem dices, eique me commendabis & amanter & diligenter. Effigiem illius quando coram non licuit libenter sum exosculatus. *Joanni Moro* germano tuo, precor omnia prospera. Verum seorsim mihi salutabas ornatissimum *Repertum* conjugem tibi merito cha-

rissimum. Datum apud *Friburgum* 6 Sept. 1529.

a — Longe vero turpius sibi fuerit non philosophari, quam videas optimas sorores tuas *Margaretam, Aloysium, Ceciliam* tam sedulo tamque feliciter in utraque linguæ scriptoribus versari: *Erasmii* Epist. *Jo. Moro.*

b *Sr. Fr. Bacon's Apothegmata.*

made

made any figure in the World, there might be some truth in what he thus said in jest. *Erasmus* dedicated to him his Comment on *Ovid's Elegia de Nuce*, and some part of *Aristotle's* Works, the former seems to discover the mean Opinion he had of him, by the subject matter of the Book. Sure *Erasmus* seems to have more leisure than in any part of his Life, when he cou'd spend so much time in a Comment upon so trifling a Poem; in the Dedication to this young Gentleman, he seems to suspect that he wou'd degenerate from his renowned Ancestors, and therefore urges him to remember what the World expected from a Son of *Sr. Tho. More.*^a

Mr. Wood observes also, without any mention of his Son, that Margaret his eldest Daughter was most like her Father both in favour and Wit, and proved a most rare Woman for Learning, Sanctity and Secrecy, and therefore Sr. Thomas trusted her with all his Secrets. She wrote two Declamations, which her Father and she turned into Latin so elegantly, as one cou'd hardly judge which was the best, she made also a Treatise of the four last things, which was done with so much Judgment and such strong Reasoning, and

^a ——— Latere non potes, præluce tibi paternæ famæ splendor, quem aut summa cum laude referas oportet, aut summo cum dedecore fallas omnium de

te expectationem. Quanquam & sororem æmulatio tibi cessanti; poterat acce calcar addere. *Erasm. Joanne More.*

with

with so much true Piety, that her Father sincerely protested, it was better then the Discourse he had written upon the same noble Subject, and perhaps this was the Reason it was never finished by him. Thus much I thought proper to say of her, not only as Sr. Thomas's Daughter, and Erasmus's Correspondent, but also for the honour of her Sex.

I am now come to the last Stage of the Life of Erasmus, he seemed not to be so perfectly easy at *Friburgh*, on the account of the distance he was from *Froben's* Press: was therefore thinking of a return to *Basil*, and printing some Pieces he had prepared for the service of the World, and the more willing to dispatch these Matters, since he began to be very sensible that his Life was apace drawing to a close, and that he had more reason now to think that he had not long to live, than when a few Years before he had told Archbishop *Warham* that he began then to feel the decays of Nature, and was able from his own Observation to understand *Solomon's* description of old Age, in his 12 Chapter of *Ecclesiastes*:^a better than ever: may we add also his own elegant Poem on the same Subject, which he composed upon the *Alps*, in his Journey to *Italy*.^b About this time he had a very pressing

^a In dies accedit senium, & quotidie magis ac magis intelligo postremum caput libri Ec-

clesiasticæ. Erasmus Gul. Warham.
^b Carmen de Senectute ad G. Copum in V. Vol. of his Works.

and unexpected Invitation from^a *Mary* Queen of *Hungary*, who succeeded her Aunt *Margaret* in the Government of the Netherlands; she was Sister to *Charles* the Vth the then reigning Emperor. Upon this, tho' a little fluctuating and uncertain what to do, he however sent away his Baggage, and set out for *Basil*, where he published his *Ecclesiastes*, and had begun to employ the Press, with what besides he had brought with him from *Friburgh*, thus having got his Affairs pretty well settled at the repeated Instance of the before mention'd Queen, he resolv'd upon this Journey, but soon after his arrival was suddenly seiz'd with a very severe, and what prov'd a fatal fit of the Gout. It was attended with Convulsions, which soon brought him into a low Condition, but yet he was so devoted to his Studies, that in the interval of his Distemper, he did somewhat towards digesting his Volume of Epistles, and making what Additions he thought proper to them. While he was about this Work, as they pass'd through his hands, when he came to any of his deceased Friends, he with concern said^b *Et hic mortuus*

^a Ab illustrissima *Hungaria* regina *Maria* ab aula *Brabantica*, iterum atque iterum vocaretur, misso pridem viatico, cogitans ille de fide sua liberanda qua reditum in inferiorem *Germaniam* certo foret non semel pollicitus, suppellectilem omnem *Friburgo*, *Basilicam* curavit vehendam, ut illic in *Brabantiam*, quum visum esset

secundo *Rheno* navigaret. Hoc molientem & ætatis tempore satis commode habentem, articularis morbus. &c.

^b Quumque schedas epistolarum quas annis superiobus a diversis amicis acceperat, sigillatim evolveret, novæ nescio cujus editionis gratia, ac plurima eorum qui a rebus humanis excess-
est

est, and when upon a Survey of the whole *far-rago* of them, as he had sometime before this with concern observed, that many of those who were once his Friends and Correspondents, were now become his inveterate Enemies; so now he found a greater change,^a for taking notice that his Correspondents were more dead than living, he burst forth into these Words, *I desire not (if it please the Lord) to live any longer*. He was so attached to his Friends, that he could not but be very much affected at losing almost all of them in ten Years,^b so that he grew upon it quite indifferent to Life, which seemed to drag on heavily without them.

About the beginning of *Autumn* from the Gout he dropt into an violent Flux: so that for a whole Month together he came seldom out of Bed, and but once over the Threshold of his Chamber: yet while his Body lay tortured upon this double rack, he wrote his Treatise *de puritate Ecclesiæ*, and made a hard shift to finish his Recognitions upon *Origen*

ferant in manus venirent, subinde aiebat, & hic mortuus est tandem, nec ego diutius vivere cupio si Christo domino placeat.

a Erant quidem inter evulgatas Epistolas aliquot ad quosdam quos tum pro fidis amicis ducebam amantissime simul & honorificentissime scriptæ, quos nunc patior improbitissimos inimicos ut nihil est tutum in rebus mortalium. *Eraf. Epist. Ed. Leid. p.*

¶ 65.

— Nulla est intolerabilior contumelia quam quæ pro benefactis rependitur. —

b Inter excutiendum schedas [*Epistolarum*] illud admonuit me conditionis humanæ, quod inter tam multas Epistolas perasque intra decennium scriptas, tam paucæ venirent ad manus quarum auctores essent superstites. Homo bulla. *Erasmus amicus lectoribus.*

deserving as well as that Father the same Title of *Adamantius*, for his incessant and continued Labours to the last, as well as for his singular Patience, under the most intolerable Pains, which were then upon him. He retained his Speech to the last gasp, and breathed out his Soul in these Ejaculations, *Mercy sweet Jesus How long? Jesus Fountain of Mercy, have Mercy upon me.* Or in the German Tongue *LIEBER GOTT dear God or my God.*—He died on the 12th of *July* about Midnight 1536. having lived 70 Years eight Months and fifteen Days. It is said he foretold not only the Year but the Hour of his Dissolution, the first many Months, and the other three Days before. Multitudes flocked from all Parts to see the remains of this justly celebrated Person; some out of Curiosity others out of Superstition, from which he himself by the Expressions he had at his departing seemed to be very free, trusting only in the merits of his Saviour, putting up no addresses to the Virgin *Mary*, or any other Saint or Angel: so that the Church of *Rome* has little reason to value her self upon his dying in her Communion, who had in this and several other Instances discovered his Sentiments of their gross Errors and Superstitions, it being also very evident from the many rasures and alterations that are made in his Works, by the *Index Expurgatorius*, that he was no favourite among the Bigots of that Church. We have in an Epistle to *Martin Bucer*, his sober Thoughts

Thoughts of Religion and a Reformation which he much desired, if it might be carried on by Moderation and Prudence, and promises his utmost assistance towards it, and tho' he seems aware of the greatest Opposition from the whole *Posse* of Monks and other Zealots, yet he was resolved to oppose them with might and main, rather than endanger his Salvation in acting against his Conscience in Matters of so great Moment.* This his Learned Correspondent sometime after, was with *Paul Fagius* another *German* sent for over by Arch-Bishop *Cranmer*, who as he knew how serviceable they were like to be in promoting both Religion and Learning, got them placed in *Cambridge*, the former in the King's Professor's Chair of *Divinity*, and the other in that of *Hebrew*, and at the same time he sent *Pet. Martyr* to *Oxon.* *Fagius* died too soon for the Service of the University; the Oriental Languages being very little known at this time. *Bucer* lived very usefully sometime longer and by his diligence in his Office, and his zeal in opposing the Errors of the time, made himself very necessary in the business of the Re-

a Audio te præclaris dotibus præditum ad prædicandum Evangelii verbum, ac moribus civilioribus quam sint multi. Quare velim tuam prudentiam vel nunc dare operam, ut constantiz moderationeque doctrinæ, & morum integritate res utcumque coepta perveniat ad exitum Evan-

gelio dignum. Ad hoc habebis me pro viribus adiutorem. Nam tametsi machinis omnibus impetunt monachorum *Phalanges* et Theologi quidam, nulla tamen res efficiet, ut hujus animæ iacturam sciens faciam. *Brevis* Epist. *Mart. Bucero* Edit. *Lat.* pag. 1031.

formation.

formation. *He was (as a Learned *Prelate saies,) inferior to none of the Reformers in Learning; but superior to all of them, in an excellent temper of Mind, and a great zeal for preserving the unity of the Church, in which Melanchton, and he were most eminent.*

How much he was valued by the King and Court, appears by the Orders from thence to the University, to bury him with all the publick Honour that could be devised. Speeches and Sermons were made on this occasion, by *Dr. William Haddon* the University Orator, *Parker* afterwards Arch-Bishop of *Canterbury*, and *Dr. Redmayne* one of the greatest Men of that time. This Solemnity was a great Eyefore to his Enemies, and therefore after King *Edward's* Death, in the first Year of *Q. Mary* these two Professors were dug out of their Graves, and after a ridiculous Citation of, and Process against them, their bones were burnt publickly, as a test of their impotent Malice against their Persons. But when these Days of Tyranny were over past, upon Queen *Elizabeth's* coming to the Crown, this publick Ignominy was wiped of by restoring them, as far as was possible to an honourable Sepulture in *St. Mary's* and *St. Michael's* Church, were they had been first buried, their Herse was drest out with the Elegies of the best Wits in the University, and tho' they have no other Monuments but their learned Works, yet these will render their Names memorable as long as the reformed Religion

shall have any value or esteem in the World.

But to return to *Erasmus*: His Funeral was solemnised also with the greatest respect and honour imaginable, the Consul and Senators of *Basil*, together with the Burghers; and the whole University accompanied in their Formalities his Corpse to the Grave. He was inter'd in the Cathedral Church there, in a Chappel sacred to the *V. Mary*, under a Monument of *Parian Marble*, which is frequently visited by Strangers, you have it here exactly done by a curious Hand, the Inscription on it was drawn up by his Heir *Amerbachius*. There is joyning to the Monument a Bust of the God *Terminus*, and these Words

Des. Erasmus Roterodamum amici sub hoc saxo condebant quarto Idus Julius. 1536.

The Bust upon the Monument seems to be taken from a Seal-ring he always used, which was given him by his Pupil the Arch-Bishop of *St. Andrews*, whereon was engraven the God *Terminus* and these Words *Cedo nulli*, which tho' this rather served to raise an Emulation in him, and to quicken his progress in his Studies, than to make him vain or assuming: yet all impartial Judges must think that the Motto did well besit one whom all the World ever did and ever will admire, and who also deserved the following Epitaph, which was designed, but not writ upon his Monument.

Magnus Roterodamus ille noster.

Hæc quo sæcula neminem tulerunt

Majorem,



CHRISTO SERVATORI S.
DESIDERIO ERASMO ROTERODAMO,

VIRO OMNIBVS MODIS MAXIMO,

CVIVS INCOMPARABLEM IN OMNI DISCIPLI-
NARVM GENERE ERVDITIONEM PARI CON-
IUNCTAM PRVDENTIA. POSTERI ET ADMIRAVNTVR
ET PRÆDICAVNT.

BONIPACIVS AMERRACHIVS, HERONYMVVS PROBENIVS,
NICOLAVS EPISCOPIVS HEREDES ET NVNCVPATI SVPRME
SVÆ VOLVNTATIS VINDICES, PATRONO OPTIMO,

NON MEMORIE, QVAM IMMORTALEM SIBI

EDITIS LVCVBRATIONIBVS COMPARAVIT.

HS TANTISPER DVX ORBIS TERRARVM STABIT
SVPERFVTVRO, AC ERVDITIS VBIQVE GENTIUM
COLLOQVTVRO, SED CORPORIS MORTALIS, QVO
RECONDITVM SIT, ERGO HOC SAXVM POSVERE.

MORTVVS EST IV. EDVVS JVL.

IAM SEPTVAGENARIVS,

ANNO A CHRISTO NATO.

M.D.XXXVI.

*Inscribo to the R.^t Honour.^{ble} Edward
Earl of Warwick and Holland.*



*Majorem, neque prisca clariorem
Norunt tempora, nec cui futura
Parem posteritas habebit; ecce
Sub hoc marmore mortuus quiescit.*

As to his Will (the Original whereof you will find in the *Appendix*) it was confirmed, both by the Emperor and the Pope: and he therein declares *Bdnifacius Amerbachius* a Learned Counsellor at *Basil* his most intimate Friend, Executor: *Hierom Froben*, and *Nic. Episcopus* two famous Printers at *Basil*, Overseers of the same. It may be acceptable to the Reader to mention the several Legacies therein given to some special Friends he most valued, to whom it must be reckoned a very great Honour that they were thought of by him in his last Hours, and that their Names are recorded in the Will of so remarkable a Person. To *Lud. Berus* Provost of *St. Peter's* College at *Basil*, a Clock of Gold, a Fork and Spoon of the same to *Beatus Rhenanus*, to *Pet. Viterius* 150 Crowns, the same Sum to *Phil. Montanus* a Learned *French-Man*, to his trusty Servant *Lambert* 200 Florenes: to *Jo. Brischi* a Silver Tankerd: to *Paul Volsius* 100 Florenes, (this Person afterwards from a zealous Papist became a Minister of a Protestant Church,) to *Sigismund Tilenius* 150 Ducats: to *Erasmius Frobenius* his Godson, two Rings: to *Hieronymus Frobenius*, his wearing Apparel Bedding and Household Stuff: to the said *Frobenius's*

Z.

benius's Wife a Ring wherein was set a precious Stone, having thereon engraven a Woman looking over her left Shoulder. To *Episcopus* a fair Silver Bowl with a Cover. To his Wife a Diamond Ring. To *Everardus Goclenius* a Silver Bowl. His Library he sold upon his Death-bed to *Jo. a Lasco* a noble *Polonian*, who was afterwards in King *Edward's* VIth Reign Superintendent of the Church of the Strangers in *London*, where he remained till the beginning of *Q. Mary's* Reign, when for his safety he fled to *Denmark*. His Medals, antient Coins, ready Mony, and Debts, with the remainder of his Watches, Rings, Plate, Jewels and other Curiosities of no small value, to his Heir *Amerbachius*, not for his own use, but to be sold, and the Money by the advice of the beforementioned Overseers, to be distributed in the first Place, to those who were become poor by either Age or Sicknefs, then to Maidens destitute of Fortunes towards their Marriage. *Lastly*, to hopeful but poor Schollars for the Encouragement of their Studies. His Heir he restrained to his Legacy, which was not very considerable.

Concerning his own Works, he left nothing in charge at his Death, but *Froben* the Printer knowing what a Treasure they were, and how acceptable they wou'd be to the learned World, ventured the immense Charge of printing them in IX *Tomes* in Folio: the I. contains what relates to *Humanity*. II. His *Adagies*

Adagies. III. Epistles and Prefaces to the Authors he published. IV. Morality, or *quæ ad morum institutionem faciunt.* V. What relates to *Religion* and *Piety.* VI. New-Testament with his Annotations. VII. His Paraphrases on the same. VIII. Apologies or Controversial Writings. IX. Epistles of St. *Hierom.* His X. Tome was designed to contain all the Authors he published and corrected, but these were not reprinted as an addition to his Works (*viz.*) *Augustini Opera. X. Tomis.* *Hieronymi Opera omnia IX. Tomis.* *Cypriani Opera omnia.* *Irenæi Opera.* *Arnobius.* *Ciceronis de Officiis Lib. De Amicitia, de Senectute, Paradoxa,* *Quintus Curtius, Sueconius, Ælius Spartianus, Julius Capitolinus, Ælius Lampridius, Vulcatius Gallicanus, Trebellius Pollio, Flavius Vopiscus. In nucem Ovidii, In Plautum, In Terentium, In Quintilianum, & in utrumque Senecam Comm.* I have in the *Appendix* set down what each *Tome* contains, following therein the last Edition at *Leyden*, which tho' it differs somewhat from that of *Froben*, yet takes no notice of the *Index Expurgatorius*, which has shewn a notable Art of curtailing this, as well as other Authors. There has been some few wrecks of this great Man which are past recovery (*viz.*) Two Books of his *Antibarbari* lost by *Pace*: many of his elaborate Declamations were also stolen from him at *Rome.* Two Books *de Eucharistia*, which he finished, but suppress. He left imperfect at his Death a *Commentary*



Epitaphium Io. Frobenii.
per Eras. Rot.

Arida Ioannis tegit hic Lapis ossa Frobeni.
Orbe vixet toto, nescia fama mori.
Moxibus hanc nuncis meruit studiisq; iuvandis
Quæ nunc mæsta iacent orba parente suo.
Rettulit, ornavit veterum monumenta sophorum
Arte, manu, curis, ære, favore, fide.
Huic vitam in calis date numina iusta perennem.
per nos in terris, fama perennis erit.

— Officina Frobeniana faveamus. quæ non
solum non cessabit ob heri sui decessum, sed
summa vi adnitetur, ut quod ille instituit semper
in maius meliusq; provehatur.

Le. Autograph. Erasmi.

Detestatio Belli.

Precatio ad Jesum, cum aliis ejaculationibus.

De Hollandis.

But we ought to be very careful not to wrong the Memory of this great Man by fathering upon him any spurious Pieces, for if some were so impudent as to do this in his Life time, it is no wonder that others have since his Death, much more attempted to do so: But whatever fraud there may be in some modern Editions of his Works in the whole or part; this we may be assured of, that those Books of his, which were under his own inspection, and printed by *Froben*, are undoubtedly genuine. That none may be deceived, I have in the *Appendix* set down all his Books which are accounted genuine, and distinguished them from those which may be suspected to be spurious by an Asterick.

As to that account of his Works, which he gives himself in his two Catalogues to *Botzomius*, and *Hector Boetius*, tho' they are very perfect as far as they reach, yet considering that he continued writing to his Death, allowance is to be made for the Imperfection, which necessarily must attend them. I might here enlarge upon the great use made of *Erasmus's* Books here in *England*, the Translations of several of them for the service of the reformed Religion, but having before made mention of several of them, as occasion offered, I shall only add that in the beginning of

Edward VIth Reign, one *Edmund Beck* who had been ordained Deacon by Bishop *Ridley*, published two Dialogues in *English* from the *Latin* of *Erasmus*, one called *Cyclops*, or the *Gospeller*; the other of *Disposing of Things and Names*, which were printed at *Canterbury*, in *St. Paul's Church-yard*, by *John Michell*.^a His *Bellum*, was translated into *English*, and printed by *Berthelet*. 1534.

The whole republick of Letters lamented the Exit of this illustrious Person, and the most accute Wits throughout *Europe* were willing to contribute their funeral Elegys on the occasion of his Death, who was, as one stiles him *Æternum naturæ portentum*. Amongst the rest, an intimate Freind of *Erasmus* *John Helyar*, who as (*Mr. Wood saies*)^b was held in admiration by all the *Virtuosi*, in the 29th Hen. VIII. composed two or three Copies of Verses to his Memory, which are placed by reason of their length in the Appendix. He was an *Hampshire Man* born, admitted probationer Fellow of *Corpus Christi College* 1 June 1522. being then aged 19 Years, and Bachelor of Arts in July 1524. But instead of having that Degree compleated by Determination, in the Lent following in the publick Schools he had the Degree of Master of Arts conferred upon him, being then taken into the Patronage of the magnificent and generous Cardinal *Wolsey*, who held him in high value for

^a *Mr. Strype's Memor. Edw.* 6th p. 291. ^b *Wood's Ath. Ox.*
his

his extraordinary sufficiencies, in the Latin, Greek, and Hebrew Tongues. In all which, especially in Poetry, and Humanity, he was so well versed, that he exceeded most, if not all Persons of his time. Whether the said Cardinal did afterward promote him to a Canonry or Readers place in his New-College at Oxon, I know not; sure I am, that after his fall, our Author supplicated to be admitted to the reading of the Sentences, and about the same time wrote.

Comment. in *Ciceronem pro Marcello*.

Scholia in *Sophoclem*.

Com. in *Epistolas Ovidii*.

Epitaphium *D. Erasmi Roterodami*, written in Greek and Latin with other things, besides his Translation from Greek into Latin, *St. Chrysostom's Tract de Providentia & fato* &c.

I shall take notice but of one Foreigner (viz.) *N. Glenard*, who though as far as *Portugal* in the City of *Evora*, was so passionately affected with the News of his Death, that tho' he never gave so much as one Specimen of his Talent in Poetry before, yet drew up a Copy of Verses on this Occasion, to testify his concern at so general a loss, as well as the high esteem he had for *Erasmus*,* who seemed to

a Cum rediſſem modo domum, audito ſacro, ac ſemper ob oculos verſaretur *Eraſmus*; venit in mentem qui *Horatii* deſuncto *Quintilio*, Oden ſcripſit ad *Virgilium*

Ergo pallida mors eripuit ſenem Indigneretur Eraſmum! capto publicos Luſus, qui Latio te recreas ſtylo:

Muſarum decus occidit.

be always before him, giving him as much concern as was possible for him to have since he look'd upon his Death as the greatest stroke that ever befell the Learned World. Monsieur *Le Clerc* has collected together a great Number of Elegys and Verses upon his Death, which were sent in as tributes to the publick Sorrow on this Occasion, for which I refer the Reader to the first Vol. of *Erasmus's* Works: And as most of these Learned Men lamented his *Exit* in mournful Numbers, so there were others, who indulged their Sorrow in Prose, particularly. *Guil. Insulanus* at *Cologne*, made a Funeral Oration for him, in the most solemn manner imaginable before a numerous Audience.

Thus we have finished the Life of this most famous and extraordinary Person, who was, as one styles him, *the Envy of his own, and the wonder of all succeeding Ages*. His natural Endowments were very uncommon, which being joyned to an amasing Industry and application, carried him through untrodden Paths,

Blanda Ceeropidum conscia pagina

Gens assueta sonos carpere duplices,

Utrisque celebrem plangite literis:

Fam nullum dabit is parem.

Divinos docuit volvere codices,

Et sensus retulit fortior integros,

Splendorem tabulis restituit sacris:

Luge concio mystica.

Omni mors merito flebilis ordini,

Sed plorata nimis facta Resen-

*dio, **

Quid frustra superum frangere gaudia

Lamentis properas tuis?

Nam Desiderium ferro diutius

Mortales inter tedia noxia.

Ingratum fueras cernere calices,

Sydus quod cuperens novum.

Quapropter positis desine manibus

Victori egregio condere funera:

Sed mecum modulis lacus a-

mantibus

Cura pangere calicem.

* *Appicus & Clerardi & Erasmi.*
Paths

and caused him to surmount all the difficulties that lay in his way not only from the want of Books,^a but of a *Præceptor* also to instruct him: It being certain that bating a little Knowledge that he got at School, he owed almost all his learning to himself in both the *Latin* and *Greek* Languages: He went indeed into *Italy*, the then grand Mart of polite Learning, yet his Journey thither was more out of Curiosity^b than for any other reason, being before that Tour well versed in the study of the *Greek* Tongue, having made a considerable progress in it, first at *Oxford*, and then at *Paris*: In which last Place though he lived at several times, yet it appears he had no great love for it, nor indeed for any part of *France*,^c where he did not meet with the encouragement he deserved.^d Which however shews he had a most surprising Genius, which did surmount all the difficulties which lay in his way to Learning, and made him despise all the discouragements which he met with from almost every one about him, there being nothing to spur him on either of honour or profit, yet following the strong *impetus*

a Occulta naturæ vi rapiebar ad bonas literas, ac interminantibus etiam magistris, furtim e libris, siquos forte nactus fuisssem, hausi quod potui, calammum exercui, provocatis sodalibus, quibuscum decertarem &c.

b Exceptis rudimentis plane dici potest in literis *ærodi* &c., nam quod in *Italiam* jam natu grandior profectus est—nobilissi-

mæ regionis visendæ causa fecit, non ut professoribus operam illuc daret. B. Rhenani Epist. præfixa *Origenis* operibus.

c Jam *Francia* satur—

d Miram quandam esse naturæ vim atque energiam, vel hinc colligo, *Sapide* charissime, quod cum me puero prorsus exularent ludis literariis bonæ literæ, cum deesset librorum ac

that

that he had towards Letters, he did, maugre all that opposed his progress arrive to be the most considerable Man in *Europe*; and I may be bold to say, considering the difference of times, and advantages, he has not been equalled since.

His Memory was so very good, that he remembered all that he read, and cou'd readily turn to any Book or passage which he had occasion for, this he chose rather do, than to burden his Memory with the rubbish of many of the Books of his time; which yet as a Writer, especially as a Confuter of them, he had occasion for. His having so very happy a Memory, might occasion his Censure of the way of the *English* Preachers even in his time, of reading their Notes, hinting as if practised no were else. * I have already observed that he had both *Horace* and *Terence* by heart, I may now farther add, that though it is a common thing for those who have been great Writers, so to spin out their matter or materials that the Reader rather loses his time, than gains knowledge the farther he proceeds in their Books, *Erasmus* on the contrary dispatches his Argument with conciseness as well as clear-

præceptorum subsidia, cum nulus honos adderet ingenio calcar, imo cum passim omnes ab his studiis deterrent, & ad alia compellerint, tamen non judicium, quod mihi tum per artem esse non poterat, sed natura sensus quidam ad musarum

sacra velut afflatum rapiebat. *Eras.* coram *Antibarbarorum* Libro.

a — In concione dixisset, quosdam de charta concionari (id quod multi frigide faciunt in *Anglia*) oblique taxasset Episcopum [*Lond.*] &c. *Eras.* Ep. *Jed. Jona-*

nels

ness, and mixes the *utile dulci* so admirably together, that he captivates the Mind, and informs the understanding at the same time. We do not find that he ever so forgets himself, as to insert in one Book, what before he had writ in another, a fault some voluminous Writers are subject to; but he that remembered all the writings of others, cou'd not forget his own.

But yet so modest was he and had so indifferent Opinion of his own deserts, that he hop'd future times^a wou'd make allowance for any imperfection that might be found in his Writings, and consider how little his encouragement or rather how great his discouragements were: but this at least he wou'd have them know, that it was the chief pleasure of his Life to see the flourishing State of Learning before he died.

It must be owned he brought about the great change that was made in the State of Learning, one of his Cotemporaries speaking of him, saies, *the World had by him recover'd the devastations that were made by the Goths and Vandals at their Irruption into Italy*, when they had destroyed all the famous Libraries there. To which great Character we may

^a Sed tamen agnoscat, opinor, posteritas, nobiscumque nonnihil debere se fatebitur, quod parum felici seculo, quod his regionibus, in quibus prorsus extinctæ fuerant & invisæ bonæ literæ, longum & invidiosum certamen sustinimus adversus pertinacissimos meliorum studiorum hostes. Sed utcumque de nobis censebit

ætas secutura, volupe est interim optimas literas passim feliciter efflorescere. *Erasmi Epist. Chr. Longolio. Ed. Leid. p. 426.*

^b *Latinam linguam ita locupletavit, ut non debeamus hac tempestate magnopere queri, ob amissos auctores per Gothorum in Italiam incursionem. Adv. Bollandi Epist. Cornelio fratri.*

add,

add, that he went through with every thing he undertook, leaving nothing imperfect at the time of his Death. but his Comment on the Epistle to the *Romans* before mention'd. And what must increate our wonder is, that all these mighty things were done under great infirmities of Body, as well as in an unsettled way of Life, being continually moving from Place to Place, which as it occasioned loss of time, so no doubt subjected him to many other Inconveniencies, to say nothing of the continual avocations he met with from his beloved Studies, by the answering of those many dull and worthless Invectives of his Opposers, who were daily pelting him with their most frivolous Answers to what was really unanswerable, especially in what related to *Luther* and the Reformation; For as he cou'd not go all the lengths that either side wou'd have him, he cou'd please neither, but armed both the one and the other against him, and yet there appears no chasm in his Life, nor cou'd he be discouraged from proceeding in his noble Designs of promoting the publick good, and the interest of both sound Learning and true Religion: and if in any thing he failed, allowance ought to be made for the difficulty of the time he lived in.

He owns that he was not pleased with his own Compositions, and that writing a great pace and in an extemporary^b way many things might escape him which wou'd offend a more

^a *Lutherana* tragœdia intolerabili illum oneravit invidia. Discerptus est ab utraque parte, dum utrique studet consilere.

^b Effundo verius quam scribo omnia, ac molestior est recognoscendi, quam cudendi labor.

curious Eye, but he cou'd not away with too long poring upon his own Writings, of which tho' he himself had a very ^a mean yet the World has always had a great Opinion.

I have through the whole foregoing History shewed how much we in *England* were beholding to him for his laying the Foundation of Polite Learning amongst us: yet it must not be dissembled that although he had very great Friends and Patrons, while he sojourned here, he did not meet with all that Encouragement he deserved, or indeed was promised him upon his foregoing other Places where he had greater and more encouraging Offers. His frequent Visits however shewed his strong Inclination to settle in *England*, but the Death of some, and the falseness of other Friends, made him at last weary of us, and he complains of this his treatment though in very soft Terms: ^b But however sparing of their Favours, some of his Patrons were, we find he was not so of his Pains when here, but also in every Place he resided; always opening his Treasures of Learning, and communicating every thing he knew to the inquisitive, being as ready to impart that Knowledge he had acquired with the greatest labour, as they to receive it: Being quite of a different Temper, from some otherwise great Men, who think much to part with what they

^a — Neque quicquam unquam scripsit, quod ipsi placeret.

^b Jam apud *Brisannos* tametsi fortuna contigit non usquequaque poenitenda, certe meis ali-

quanto major meritis: tamen ut verum fateor non omnino respondet nec votis nostris, nec amicorum pollicitis. *Eras. amico.*

know

know to others; and grudge to divulge their Mysteries (as they call them, to the Vulgar.

We may see by the subjoined Note, ^a how much this narrow and stingy Spirit had prevailed in the World: and that in *Italy* especially. great pains were taken to bar up the Knowledge of the Tongues which they had imported from *Greece*, from the rest of *Europe*. that so they might find their advantage in the continually flocking thither of Strangers from all Parts. But *Erasmus* soon spoilt their Trade. for in a very few Years Polite Learning had made its way into every Corner of *Europe*. so that what a Learned Man his Cotemporary *says*, relating to the great service he did in *Germany*. is equally true as to other Places which he favoured any time with his Company: He found means to polish the *Barbarians* (for so the *Italians* called all but themselves) and raised a Spirit of Industry amongst them. that they had soon no pretense of travelling abroad in quest of Learning; since he brought it home to their own Doors. He was willing for the publick good to descend from the pompous part of Learning, and took as much delight and satisfaction in publishing his little *Cato*, as in any of his

a —In confesso est literarum in his provinciis [*Germanie*] incrementa potissimum *Erasmo* deberi. Quem enim ille lapidem non movit (quod aiunt) ut studia procederent? Quanto candore tradidit omnia, ab omnibus intelligi volens: quam multi res

obscuras multo obscurius explicent. Editurus proverbiorum opus a quibusdam doctis audire coactus est, *Erasme, tu vulgi mysteria nostra*. Sed cupiebat ea aperta esse. quo perfectam eruditionem consequerentur. Hoc candore destituebatur ille qui re-

more Learned Works. — Hence from the same principle he was pleased to hear of any rising Genius, tho' possibly his own Fame might in time be obscured by them, it being his most passionate wish, that the World might grow and increase in the Knowledge of Polite Learning, hating nothing more than the monopolising that which ought to be common; or the thought of *Wisdom's dying with him*: and to be accounted in this sense, the *Phoenix* of the Age he lived in.

When the unhappy difference began between *Erasmus* and *Budæus*, which was justly looked upon as a struggle between them for a primacy in Learning, when the contention was most sharp and fierce, in the Judgment of all impartial Persons, *Erasmus*, (to say nothing how much he exceeded him as to Learning) got much the better of him by his good Temper and Pacifick Moderation, this is plainly seen in the kind return he made to a very angry and waspish Letter of *Budæus*, * which only served to shew his pride and Ill-Nature. No

netiis olim *Aldo Manutio* Commentarios Græcos in *Euripidem* & *Sophoclem* edere paranti dixit, cave cave hoc facias, ne *Barbari* istis adjuti domi maneant, & pauciores in *Italiam* ventitent. Jam nihil tam humile fuit quanto tantus vir studiosorum gratia se non dmitteret. Etiam ipsum *Catonis* Carmen juxta titulum commendare & interpretari dignatus est, ut nec in magnis, nec in minutis ejus opera desiderarefetur.

Adeo vix proferri queat qui unus studiis communibus plus profuerit. *B. Rhenani* Epist. ded. *Carolo Vto*.

a *Gulielmus Budæus* hætenus *Erasmi* amicus, ultimam salutem dicit *Erasmo*.

Erasmus Ros. *Gul. Budæi* perpetuus velit, nolit amicus, non ultimam, sed jugem ac perennem illi dicit salutem. *Vid. Ep. Erasmi* Ed. *Bas.* 1521, pag. 187. 189.

doubt

doubt there were some ill Offices done, by pretended Friends, who threw Oil into the Fire to inflame the Differences between them, and *Longolius* seemed to be too much concerned in it: probably *Erasmus* was sensible of this, yet since he was a 'Youth of great hopes, and one whom he looked upon as likely to make a great Figure and even eclipse his own Fame, yet he speaks of it as not the least concerned, but rather rejoyses to be out done, since thereby the World wou'd have the benefit, and this was of more weight to him than any selfish Consideration whatsoever.' For all then the proud boastings of such Men, the World knew that it was he that paved the way, broke the Ice, and made the acquisition of Learning much more easy than it was before his time.

Tho' his supereminent worth was veiled under the greatest modesty imaginable, yet 'he was a very candid Judge of other Mens learning, and a very great promoter and en-

a *Christophorus Longolius* juvenis ut ex illius intelligo scriptis, cum ad omnes bonas disciplinas, tum ad eloquentiam factus. Hic ni fallor, unus est eorum qui mox *Erasmi* nomen obscurabunt. Verum ea res mihi voluptati est quando mei nominis jactura lucrum est Reipublicæ literariæ. *Erasmi* Epist. *Bombasio* suo Lib. II. p. 444. Ed. *Leid*.

b Fateor esse multos qui me præcedunt in hoc argumento laudis, nec mirum est quum ego

primam invidiam exceperim. viamque munierim quum novæ repurgare cœperim, ac doleo non esse plures a quibus superer, in hoc enim a me sudatum est. Quod si quis conferat seculum quod fuit ante annos triginta sex apud nos, cum hoc quod nunc est, intelliget an aliquid literis contulerit *Erasmus*. Ib. p. 988.

c Candidus alienæ doctrinæ estimator, fautorque ingeniorum unicus. Si fortuna suppetisset. In provchendis bonis literis nemo

courager

courager of Ingenuity wherever he found it, to the best of his ability, no Person ever did more towards the propagating of Knowledge in all Places where he came, and none ever suffered more than he by the Enemies of it, as hath been before sufficiently shewn.

* He was a great despiser of the Wealth and Honours of the World; and if at any time we find him uneasy, it was upon no other account, but his want of sufficient Encouragement to go on with his very chargeable undertakings for the promoting of Learning. He was a Person of great sincerity and openess, which probably made him not much in love with Princes Courts, where he was not like to meet with much Vertue of that kind. And yet once we find that he was so much pleased with our ^b *English* Court, as much exceeding all other Foreign Courts, that he cou'd even wish himself happy in the Enjoyment of King *Henry, More, Montjoy, &c.* whose learning and politeness were the chief glory of it, and wou'd hardly ever forgive *Luther* for his uncourtly Language towards that Prince, by which he had been much prejudiced against his other Writings.*

magis profecit, gravemque ob hanc rem invidiam sustinuit a Barbaris. *Melch. Adam.*

a Dignitatum & divitiarum perpetuus contemptor fuit, neque quicquam prius otio ac libertate habuit. *Id.*

b Scis optime Bombasi, quod semper abhorrerim ab aulis prin-

cipum: quam vitam ego nihil aliud judico, quam splendidam miseriam, ac personatam felicitatem: at in talem aulam [*Anglicam*] libeat demigrare, si liceat rejuvenescere, Rex omnium &c.

c Quorsum attinebat ut *Lutherus* ad eum modum scurraretur in *Anglia* regem? *Eras. Bucerol.*

He had so great an abhorrence of a lye, that even when a youth he hated those of his Play-Fellows, that were addicted to this Vice, and when in years, he was put into a fit of trembling at the sight of a Lye.^a

It cannot, after what I have said, be much wondred at that *Erasmus*, who had by his great Merit acquir'd the favour of so many great Princes, and the most honourable Personages in *Europe*, shou'd never himself rise to any considerable Dignity or Preferments.^b And he himself acquaints us that his passionate love for Liberty, and his careful avoidance of every thing that brought any care or trouble with it, was the real occasion that he never was or wou'd be advanc'd by his great Friends; ^c otherwise it is more than probable, that he might have had any thing he had a mind to. For he tells us that his Chamber^d was full of Presents from the

a Ingenium erat simplex, adeo abhorrens a mendacio. ut puellus etiam odisset pucros mentientes, & senex ad illorum aspectum etiam corpore commoveretur. *Nelch. Adam.*

b At quod hactenus nullum in te beneficium aut te dignum, aut tam magno tantorum amore virorum provenerit; partim tute qui neglexeris ea quæ ambiunt alii; partim nescio quæ fortuna fuit in causa—*T. Mori Ep. Erasmo.*

Mallet expedire tam fortunam quam amplam. *Erasmi Ep. ad Budæum.*

c Primum immodicus libertatis amor mihi imposuit, videbam

honorem sine curarum onere suscipi gerique non posse Ad dignitatem eam consequendam magis ipse mihi defui quam fortuna. *Eras. Epist. Sadolesio.*

d Habeo cubiculum epistolis differtum ab eruditis, a magnatibus, a principibus, a regibus, a Cardinalibus, ab Episcopis: habeo scrinium plenum donariis poculorum, lagenarum, cochleariorum, horologiorum, quorum aliquot ex puro sunt auro; annulorum magnus est numerus, omnium autem longe major futurus, nisi pleraque donata redonarem aliis studia provehantibus — *Erasmi Epist. Christ. Messia. pag. 988.*

greatest

greatest Personages, which might be very well look'd upon as Pledges of future Favours; but even these he so little valu'd, that he parted with them to those, whom he thought most deserving in the republick of Learning. It is true he in one place seems to repent his obstinate refusal of what had been often in his power to have gained, Preferments and Dignities, since they wou'd have prevented some Inconveniences he found did afterwards attend the want of them.^a But this was more upon the account of others, than himself; for certainly he was of a very publick Spirit, and all that he did by his Writings was for the publick Service of the World; and his last Will shews by his charitable Donations, that it continued with him to his Death.

It must be recorded to his honour, that it was at his motion and advice, that the College for the three Languages was first instituted at *Lovain*, and when upon the Fame of this *Francis* King of *France* was mov'd to set about the like laudable Work at *Paris*, he sent for *Erasmus*^b

^a Ego hæcenus otii dulcedine ebrius, omnem fortunam rejeci, cujus animi nunc me sero pœnitet; non quod me displicet humilitas, sed quod hoc seculo vix quisquam est tam sordidus & abjectus, quin audeat *Erasmum* conspuere, concacare, sit bonos auri- bus; ab ea contumelia vindicasset mediocris fortunæ dignitas. *Erasmi* Epist. *Vergara*.

^b Magnas opes moriens reliquerat *Ariensis* præpositus *Hiero-*

nymus, *Buslidius Francisci Veson-*
tini quondam Archiepiscopi fra-
ter; quas cum ille studioforum
usibus destinasset, *Erasmus* Testi-
mentariis autor fuit, ut *Athe-*
naum Lovanii constituerent, in
quo stipendiis ordinatis tres lin-
guarum publice docerentur. —
Ea res *Franciscum* quoque *Galli-*
arum regem movit, ut ad similis
Collegii *Lutetia Parisiorum* insti-
tutionem animum adjiceret, *Eraf-*
mum per literas evocando, cujus

to assist in that Affair; for as he was the first Promoter, so likewise he thought him most able to finish such a Design.

So much in the deserved praise of *Erasmus*; but before I put an end to his History, I think it incumbent upon me to vindicate him from the aspersions thrown upon him by a late Writer. And tho' it must surprise any one, who reads the Life of Cardinal *Wolfey*, to find that the Author shou'd fix any note of ingratitude upon *Erasmus* towards that Cardinal, which (tho' it be easy to wipe off) must at the same time revive his usage of his own Friends and Patrons, who stand upon record as ill treated by him. Amongst others Bishop *Fox* of *Winchester* ought to be foremost in the list, who all know, and is confessed also by this Historian himself, to have had the greatest hand in bringing him out of obscurity into the sight of the King and Court; and yet the Cardinal bore hard upon him, and in many instances proved ungrateful to him. But however my business is rather to clear *Erasmus* from any aspersion of this nature, than to trouble the Reader with matters foreign to my purpose, or recriminate upon the Cardinal. The Historian then having mentioned several Passages out of *Erasmus's* Writings, which seem very favourable to his Character, especially relating to that part of it, that concerns his being an encourager of Learning* and Learned

consilio omnia disponentur. — a Magis autem exosculor e-
Vita *Eras.* per *Batseiam*. p. 204. gregium ac prorsus Heroicum

Men:

Men (which indeed must be owned as agreeable to the general account we have of him,) at last concludes; *that after all the advantageous things spoken by Erasmus of the Cardinal, did he not at last expose him to the view of the World in a new, and perhaps a much truer light, as being no longer under the awe of his Power and Promises? or as having nothing more either to fear, or to hope from him? This (saies our Author) is an exception which may be naturally made, and I am willing to give it all the force I can: but at the same time recommend it to be considered, how far a change of Fortune in our Patrons and Friends is commonly apt, tho' that is an effect which ought not to follow in generous Minds, to cause a change both in our Sentiments and our behaviour towards them: and especially if we have thought ourselves much neglected, or very ill used by them.* By this insinuation it is plain he would make *Erasmus* a Time-server, that he flattered the Cardinal while in his prosperity, and was hard upon him after his fall. I shall briefly shew that *Erasmus*, in what he saies both before and after his Misfortunes, doth not deviate from the common stream of Writers; both joyntly owning, not only that he had magnificent Designs of promoting Learning and good Discipline in *Oxford*

animum *Thoma* Card. *Eboracen-*
sis, cujus prudentia schola *Oxon.*
non solum omni linguarum, &

studiorum genere, verum & mo-
ribus, qui deceant optima studia,
condecorabatur. *Erasm.* Epist.

especially; but also that his ambition and insolence had justly rendred him very obnoxious to the censure of all Mankind. And tho' *Erasmus* might well think himself *not only much neglected, but ill used by him* (which ought to soften the harshest things that he saies against him) yet I think there is nothing that requires a Vindication, and is not correspondent to the History of the Cardinal. One instance, instead of many, may serve to prove how very ill *Erasmus* was treated by him, viz. in the affair of a Prebend in *Tourney*, of which See *Wolsey* was for some time Bishop. *Erasmus*, tho' he had no inclination to any Preferment of that kind, yet since his great Patron the Lord *Montjoy* was Governor of that City, and he had some other Friends whom he respected there also, had worked himself up to a great desire of it; especially since his Friend, and our Country-Man, *Rich. Sampson* had undertaken to secure it for him of the Cardinal. But after all, when the Cardinal had actually given him this Preferment, and the Canons there had exprest great satisfaction at the Honour that wou'd accrue to them, by having *Erasmus* one of their Body; on a sudden the whole Scheme was unravelled, the

a *Eboracensis* donavit me prebenda *Tornacensi*, sed adu[m]p[er]u[m] d[omi]nu[m], si quid noventur res. Accepimus tamen, nihil enim facilius quam amittere. Epist. Am.

b Jam non inhumanissimus modo sum, verum etiam ingra-

tissimus, nisi *Sampsonem* inter precipuos patronos meos ascripserim, qui nec rogatus unquam nec postulatus mihi nec oporanti nec expectanti prebendam *Tornacensem* pararit. *Erasmi* Epist.

Cardinal

Cardinal proved false, and *Erasmus* lost his Preferment. Indeed *Sr. Tho. More* tells him, that the Cardinal writ him word, that this Preferment was not so proper for *Erasmus* (*i. e.* he had no mind to give it him) but that he shou'd soon have something better; but this was so far from coming to pass, that it seemed not to be so much as thought of by him; and as *Erasmus* grew into years, he takes notice, such promises would be of little service to him; besides he was very easy in his present Circumstances, and therefore was unwilling to be tantalised with future expectations.^b His Friend *Ammonius* in one of his Epistles takes notice of the Cardinal's usage of *Erasmus*, of which he had some hints from himself^c.

But I think the Epistle of *Demolendinus*^d to *Erasmus* sets this matter in the clearest light, and one wou'd think that since he himself was one of the Canons of *Tournay*, he should know more of this matter than any other Person whatever. He directly saies, that the Cardinal had not only given *Erasmus* an expectation of a Canonry at *Tournay* (as *Dr. Fiddes* would have it) but

a Rescripsit Cardinalis eum locum haudquaquam fore idoneum tibi — id beneficium donaretur alii — pinguius tibi debere. *Morus Erasmus*.

b Reverendissimus Cardinalis perbenigne pollicetur, verum hæc ætas non moratur lentas spes; etiamsi mihi jam contigit, quod huic animo, quod huic ocio satis est. *Æ. Epist.*

c De somnio, quo te ab *Ephraem* fuisse beatam dicis. &

ludibrio habitum arbitraris, vellem explicatius scripsisses. *Ammonius Erasmo* Edit. *Laid.* pag. 234.

d *Joannes Demolendinus Erasmo* Rot. S. P. D.

Dominus *Eboracensis*, id quod est curialibus perquam peculiare palinodiam cecinit, Canonicatum enim tibi jampridem donatum alteri contulit, filio Chirurgi Regii, sed quem non puto sine litigio futurum, si res innovari

actually had granted it to him, and that he had possession of it (as far as an absent Person can be said to possess any thing) having had an Instrument signed by the Cardinal, as Bishop of that Church, to instal him in it. This I think is very naturally inferred from *Demolendinus's* mentioning the Proxy that *Erasmus* had sent to him, which he tells him, that he would however keep by him, lest there should hereafter be an occasion for it, since the Cardinal at his serving him so basely, made him a Promise of another Canonry in the same Church, if not something that should be better to him in *England*; but he seems to hint, that there was no dependance upon such Speeches, since any one might be preferred as well as himself, if Promises wou'd do it: but however he encourages the good Man to hope for better Fortune hereafter. We do not find that *Erasmus* did much depend upon the Cardinal after this disappointment, or ever was inclined to inscribe any of his Books to him. But I much wonder that

contingat. Pollicitus est tamen ipse *Eboracensis* tibi hic allum Canoniatum, aut in *Anglia* quippiam majus donaturum, quod mihi coram exposuit *Montjois*, tamen ejusmodi pollicitationibus dives quilibet esse potest. Non dici potest quam mihi aliisque compluribus etiam Canonis gratum fuisset, si te huc tandem post varios & improbos labores bona Dea retulisset, sed non vidi justum derelictum. Dixit

item *Montjois* se propediem in *Angliam* profecturum, voluitque ut te de ea re facerem certiore. Servabo tamen interim mandatum, siue *procuratorem* quam vocant, si forte qua in re ea uti tua causa contigerit — vale igitur & diu & feliciter. Ex *Tornaco* 23 *Novemb.* Anno. 1515.
 a Extremam & sacram ancoram, ut vocant, meae felicitatis in te fixeram. *Erasmi Epist. Tho. Card. Ebor.*

that

that Dr. *Fiddes* shou'd be so great a Stranger to the Works of *Erasmus*, as not to know that he had dedicated more than one of his Books to the Cardinal. His Paraphrase on the Epistles of St. *Peter*, and a piece of *Plutarch*, relating to the benefit we may gain from our very Enemies, were both inscribed to him, and we may from them collect his Character drawn to great advantage by his excellent and masterly hand, I mean that part of it which belonged to him, as being a great Patron of Learning and Learned Men, and his being likewise a great Statesman, and an able Counsellor to King *Henry*. It is certain that the Kingdom very much flourished under his administration, till at last he became inebriated with success (as Arch-Bishop *Warham* said of him) and spoilt all by his Ambition and Insolence; but yet in this best part of his Character of being a great *Mæcenas* to Learned Men, it is plain from the foregoing account he was not so to *Erasmus*,^a otherwise he wou'd not so often have complained of his being deceived, and of the empty Promises that were made him, chiefly by Cardinal *Wolsey*^b on whom he most rely'd, and by whom he had been more than once induced to come over to *England*, with

a ——— Maturabimus reditum maxime si tua benignitas aliquid interim paraverit, quo fatigatum hisce laboribus animum simul & corpus refocilemus. *Ibid.*

b Card. *Ebor.* cui dedicavimus libellum *Plutarchi* ——— ex illius munificentia non sum pilo factus ditior. *Cas. Lucubr. Erasmi.*

a design to settle here the remainder of his Life.

In an Epistle to Sr. *Tho. More*, he acquaints him with the doublings and artifices of the Cardinal, whom he stiles the Chancellor, his Patron Arch-Bishop *Warham* quite wearied out by his Encroachments upon his Office having resigned the Year before. It seems he paid him part of his Pension but he knew how to be repaid: and to deceive him farther promised him a Bishoprick, which *Erasmus* looked upon as only a sham to avoid paying him what was farther promised,^b and was really due to him. We do not find any thing certain settled upon him, unless a small Pension out of the Church of *Tork*, which was much below his expectation and deserts, as well as the Promises made to him at his coming hither. And if he had not been helped out by the favours of his best Patrons Arch-Bishop *Warham*, and Lord *Montjoy*, we had to our great disadvantage lost him much sooner out of *England*. Doth not such treatment of the most Learned Man then in *Europe* quite mar the best part of the Cardinal's

a Hanc insulam [*Angliam*] mihi patriæ vice adoptaram, hanc senectutis meæ sedem delegeram. Invitabar immo flagitabar crebris literis modo non montes auri pollicentibus. *Erasm. Epist. Card. Grymano.*

—Montes aureos imo plusquam aureos suis literis pollicentur amici, *Erasm. Cat. Luc.*

b ——— Pensionis partem de

suo solvit Cancellarius, hoc erducentos florenos, eam pecuniam arte quadam reparaturus. Centum adhuc expecto, sed quæ hanc numerabit, omnibus digressis? Cancellarius supremis verbis jussit me optimo esse animo, destinavit mihi ut intelligo Episcopatum, adeo facilius est isti Episcopum facere, quam promptam pecuniam solvere. *Er. Epist.*

Chara-

Character, his being a *Mæcenæ* and an encourager of Learning? tho' towards the gaining of it he made such havock of Religious Houses, that even the Writer of his Life being judge, he incurred more than a suspicion of being both sacrilegious and unjust, and paved the way for that thorough dissolution of them, which soon after ensued by the King himself.

Let it be considered also, that tho' *Erasmus* doth in some of his Epistles resent the usage he met with from the Cardinal; yet as he was very far removed from ambition, and had himself the offer of being made a Cardinal, as also more than once of being a Bishop, and despised both the Honour and the Advantages arising from them; it can't be supposed that he was under any temptation either to dawb and flatter, or to be afraid of *Wolsey*; and therefore we must attribute the change of his Stile to the alterations visible in the Cardinal sometime before his fall. For though in no part of his Life he cou'd be called a good Man, yet towards the latter part of his administration, he had arrived to that insolence and haughtiness of temper, that he became the very scourge of the Kingdom; which might reasonably cause *Erasmus* to apply that Aphorism of *Solomon* to him, *that a haughty Spirit goeth before a fall*, being no doubt an inti-

a Nihil moror Episcopatus quos promittit Regia majestas: exhaurient me præsentæ pecuniæ, quæ satis exigua est: onerarent me

ære alieno, involverent curis, eriperent hanc libertatem, sine qua non viverem triduum. *Eras. Ep. Fran. Molino.*

mation of his unpresidented treatment of his great Friend Arch-Bishop *Warham*, as having picked a quarrel with him for subscribing himself *your Brother William of Canterbury*, as too familiar a Stile from the Metropolitan of all *England*, and just before Lord Chancellor, to an Arch-Bishop of *York*, because the Pope's Legate. *Erasmus* occasionally mentions the Cardinal as not ordinarily civil, or easy of access, ^a to his inferiors; but that he shou'd use one that was his superior no better, is I think the finishing of his Character as to Haughtiness and Pride. Therefore we find that *Erasmus* had conceived a terrible Idea of the Cardinal, by an expression he uses to one who had some matters to transact with him, intimating *that there was no standing before him*.^b I have already as occasion offered mentioned how ill most of *Erasmus's* best Friends were used by the Cardinal, I shall only add, that in one of his Epistles he blesses himself, that he had nothing to do with him, and pities his Friends for the hardships he put upon them, under the semblance of love and favour.^c And yet when this great Oppressor was upon the decline, and

^a Complexus est Cardinalis *Eboracensis*, non passim comis aut facilis. *Eraf. Epist.*

^b — Quam ægre dimittit clientem summus ille purpuratus, *ou dñi pñt dñpmaxeu. Erasmi Ep. Quirino Talefio.*

^c *Morus* adhuc est *Calesi*, ma-

gno ut apparet tum tædio, tum sumptu, & in negotiis longe odiosissimis. Hoc est a *Cardinalibus* adamari. Sic & *Pacant* jam supra biennium apud *Eboretos* relegatum detinent. *Erasmi Ep. P. Egidio.*

to the rejoycing of the People was losing that Power, with which he had so harrassed Mankind, it must be imputed as a crime in *Erasmus*, not to express his concern for it; and it can be called nothing less than *insulting a great Man under Circumstances of distress*. But who knows not *Erasmus* had too much good nature and humanity to fall under such an imputation? Neither do we find that he ever did rejoyce, upon hearing of the Misfortunes that befell Bishop *Fisher*, and Sr. *Tbo. More*, or any other whatever, How much concern doth he express at such News? how great a Character doth he bestow upon them? and yet had nothing either to hope or fear from them, more than from Cardinal *Wolsey*. And again what a Character doth he give Arch-Bishop *Warham* after his Death? exceeding any thing he said of him in his Life time.

But why shou'd this Author be so angry with *Erasmus*, for saying no more in the Cardinal's favour, when he owns [pag. 3.] that all Historians, but himself, had given him a very bad Character. And tho' he set himself towards restoring the discipline of the Church, and reforming abuses amongst the Clergy, must this atone for his accumulated Vices? It is to little purpose that he has taken so much pains to make his Birth less ignoble, no Wiseman regarding him the less for what was not in his Power to prevent; but if he cou'd have cleared him from those foul Immoralities, of which
he

he stands charged, he had done something towards finishing his Hero. Doctor Fiddes wishes that the Cardinal would have handed down to us his own Life, but he was too wise to engage in it, knowing the part he had acted; and the flagrant Crimes he had been guilty of were too notorious to admit of any Colour or Varnish. And indeed he must be looked upon as a very bold Man, who even two hundred Years after his Death should offer to labour out an Encomium on him, and put all his Actions in a false Light, running against the stream of all who have writ concerning him. His Character is briefly and more truly summed up, in what is said of him by an Eminent Writer in the following Words. *The intolerable Pride, Extortion, Bribery, and Luxury of Wolsey, Arch-Bishop of York, who can be ignorant of? selling Dispensations by his Power Legantine for all Offences; insulting over the Dukes and Peers, of whom some he brought to destruction by bloody Policy; playing with State Affairs according to his humour or benefit; causing Tournay, got with the blood of many a good Soldier, to be rendred at the French King's secret request made to him, not without Bribes, with whom one while siding, another while with the Emperour, he sold the Honour and Peace of England; and other Crimes, &c.*

As to his opposition to the Reformation, our Author vindicates him from that charge, and
 shews

shews his own zeal also upon the same Topick, gives hard Names to the poor *Lollards* and *Waldenses* (p. 34.) and thinks they deserved the Punishment adjudged them. Our Country-Man *Wicliff* has likewise no better quarter from him. In short he has most partially, and indeed scandalously reflected upon the opening of the Reformation, laying on the grossest Colours to hide the deformities of Popery. But all this, and a great deal more that might be added, plainly shews, how little regard the Author had to truth, and how good an Inclination to Popery; which will appear very evident, if we do but give the true rise and occasion of writing this Life of *Wolsey*, which was as follows.

Dr. *Wake*, now Arch-Bishop of *Canterbury*, in the beginning of the Convocation Controversy had justly reflected on the exorbitant Power of Cardinal *Wolsey*. Upon which Dr. *Atterbury*, late Bishop of *Rocheſter*, was angry, and upbraided Dr. *Wake* with ingratitude to the Founder of *Chriſt's-Church* in *Oxford*, where he eat his Bread. Dr. *Wake* in his Defence had made answer, that their proper Founder was not the Cardinal, but *Henry VIII, &c.* Dr. *Atterbury* for reply was hunting long for materials to illustrate the Character of Cardinal *Wolsey*; but finding that with all his art they wou'd not make a good piece, he threw by his Collections to be put together by another hand. And hearing at last of a Writer capable
of

of dressing up a Paragynick upon the work of Men, he let him open the Life of this great Cardinal, supplied him with his own Collections, directed him to the flock of others, procured him the whole party of Subscribers, entertained him at his Deanery of *Wetminster*, suggested matter and method, turned him to Antitheses and Conjectures, and laid the whole Plan for forming such a Life as might blacken the Reformation, cast lighter Colours upon Popery, and even make way for a *Papish* Preceder; and under all to shew that the great reformer of the Church must be another *English* Cardinal. This was really the design of the Work, and a Work-Man was found suitable to it, for none but a Man in the worst Circumstances would have submitted to such drudgery. The Character then that this performance deserves, is plainly this; that nothing ever was undertaken with a meaner, and more mercenary Spirit, or executed with such implicit Faith. The Compiler when told of many curious Manuscripts and other Papers proper for the true purpose of such a Life, made no other reply, but that he had *enough*: too much indeed of such materials, which had been cook'd up for him. As then nothing can be more destructive to our Constitution, and nothing at that juncture especially cou'd have a more fatal influence on the Minds of the People, than to believe such a Story to be true; I hope I have not said too much, or expressed my
self

self with more than suitable warmth, where both our Religion and Constitution are so much concerned. For truth is what every one has a right to, and it is every Man's Duty to disabuse those, who have been wronged by any evil Arts whatsoever, especially in matters of so much moment, as these before us. Tho' at the same time I must profess my self to have a hearty love and esteem for good Men, let them be of what Party, or Denomination soever. A Man of Wit, upon reading this performance, told a Person of eminence and character, that *he should have thought it impossible, that any one could make such a Saint of such a D-l.*

It is not to be omitted that this Author, to make his Work the more compleat, passes the Seas, and brings in *Luther* for a share of obloquy; and no wonder, he being so great an agent in the Reformation, as well as having shewn a just indignation against *Wolsey* for his Bigotry, and Vices, which he sufficiently lashes in his Answer to King *Henry's* Book. And though *Luther's* zeal might have carried him too far from the Rules of decency, in treating a crowned Head in so very uncourtly a manner (for which afterwards he submitted himself and beg'd Pardon) yet we don't find he ever did make any acknowledgements, or soften any thing he had therein said against the Cardinal; judging rightly that all Mankind agreed in his Character.

May we not then from what has been said very reasonably conclude, that *Erasmus's*

using his Pen in ridiculing the corrupt Practices of the Church, and exposing the senseless jargon of the Schools; of which the Cardinal was very fond, occasioned his having so great a spleen against him, and breaking his promises to him. *Walsley* was aiming at *St. Peter's* Chair, how then could he affect one, who had made it totter? or give any Encouragement to *Erasmus*, in whom he found so much Heretical pravity, as appeared by his satyrical way of writing? Since then the Cardinal had engrossed all Power, and disposed of all Preferments, as he thought fit, and did really more reign, than the King himself, his way to Preferment was quite precluded, and he had reason to repent his coming hither, and refusing greater offers abroad.

But I need say no more, since the severest thing that *Erasmus* saies against the Cardinal (viz.) *that he was feared by all, and beloved by few or none,* is confirmed by all the Historians of that time; who also give a general consent as to the other parts of his Character, being the very reverse to what we find of him in this Panegyrist. But if he or any other Writer will make use of such varnish, and have a

a Nam plane regnabat verius quam ipse Rex.

b Quoties pœniteat me fortunam quam ante triennium mihi *Lovanii* offerebas, non amplexum fuisse? sed tum quidem amplexus me ferocem reddiderant, &

aurei *Britannia* montes animo concepti: sed eam cristam mihi decessit fortuna. *Erasmi* Epist. *Adolpho* Principi *Veriano*.

c Metuebatur ab omnibus, amabatur a paucis, ne dicam a nemine. *Erasmi* Epist. *Vergara*.

mind

mind to appear singular in their Accounts of Things, and Persons, making Vice Virtue, and Virtue Vice, it is to be hoped they don't expect to be believed. *Buck* has given a very different Character of *Richard III.* from other Writers, and *Cardan* an *Encomium* of *Nero*; yet they must still remain as great Monsters as ever, and as such cannot but be detested and abhorred by Mankind. In the Life of *Sr. Tho. More*, just now reprinted, tho' writ by a *Roman Catholick*, we find as severe things spoke of the Cardinal, as could be said by any *Protestant* Writer whatsoever; so that it seems his Bigotry to that Church cou'd not atone for many of his Actions with any honest or conscientious Man of his own, or any other persuasion. It had been better therefore not to have brought him again upon the Stage; since the World is now too wise to be imposed upon, and bribed into a good Opinion of so ill a Man.

I have only to add, that I hope this History will not be thought defective, for not having in it all the common Stories that are told of *Erasmus*; as particularly his jest upon Transubstantiation, when having borrowed *Sr. Tho. More's* Horse, and not sending him back in time, upon *Sr. Thomas's* writing for him he returned this Answer, *Crede quod habes, & babes*; with many others of the like nature, which passed between these two intimate and facetious Friends. Most of which relating as

well to *Sr. Tho. More* as *Erasmus*, are either to be met with in the *Life* of *Sr. Thomas* before mentioned, or *Dr. Covel's* late Book of the *Greek Church*; to which I wou'd beg leave to refer the Reader having already exceeded the limits I first propos'd to my self in this Work.



The

APPENDIX

CONTAINING

RECORDS, LETTERS,

And other Original Papers, Chiefly Relating to
England, in the foregoing Life of

D. ERASMUS

JOANNIS SAPIDI

*Certamen de origine Roterodami, quo duæ Nationes
colligantes introducuntur.*

GALLICA Germanæ certabat natio terræ,
Quod grave dissidium Solus *Erasmus* erat.
Utraque se tanta jactabat prole parentem
Exortumque suis hoc jubar auspicii.
Denique felicitis Genio sub judice nati
Decernunt liti jura ferenda suæ.
Jamque aderant, verum ut genialem vidit honorem
Conscia *Sisyphæa Gallia* perfidiæ,
Mox vāstram mentem manifesto prodidit ore,
(Est gravitas vīsi tam veneranda Geni)
Quin retulit pavidum inde gradum, cessitq; verendi
Non expectato judicis arbitrio.
Tum sic orsa loqui placido *Germania* vultu,
Quæ gerit immota pectora plena fide :
Olim ater nitidum corvus mentitus olorem
Exstitit aligero fabula vana gregi.
Fraude meum simili licet usurparis *Erasmum*,
Non tamen est animi, vel meminisse mei :
Sed tibi, sed toti hunc partum concedimus orbi,
Nam datus est uni sol rutilare plagæ.
Dixit, & ob noctam patriis in finibus herbam,
Sint, lubet, incensis omnia læta rogis.
Nunc fileat Summi contraria mœnia vatis
Ob natalitium publica fama solum ;
Septem proq; illis, memoret duo maxima regna,
Quæ æternis odiis noster *Erasmus* aget.

In

Namb. I.

The Inscription upon the Statue of Erasmus at Rotterdam.

In anteriore parte basis.

DESIDERIO. ERASMO

MAGNO. SCIENTIARVM. ATQUE. LITERATVRAE
POLITIORIS. VINDICI. ET. INSTAVRATORI
VIRO. SAECVLI. SVI. PRIMARIO
CIVI. OMNIVM. PRAESTANTISSIMO
AC. NOMINIS. IMMORTALITATEM. SCRIPTIS
AEVITERNIS. IVRE. CONSECVTO

S. P. Q. ROTERODAMVS

NE. QVOD. TANTIS. APVD. SE. SVOSQVE. POSTEROS
VIRTVTIBVS. PRAEMIVM. DEESSET
STATVAM. HANC. EX. AERE. PVBLICO
ERIGENDAM. CVRAVERVNT.

In dextro Latere

BARBARIAE. TALEM. SE. DEBELLATOR. ERASMVVS
MAXIMA. LAVS. BATAVI. NOMINIS. ORE. TVLIT
REDDIDIT. EN. FATIS. ARS. OBLVCTATA. SINISTRIS
DE. TANTO. SPOLIVM. NACTA. QVOD. VRNA. VIRO. EST
INGENII. COELESTE. IVBAR. MAIVSQUE. CADVCO
TEMPORE. QVI. REDDAT. SOLVS. ERASMVVS. ERIT.

In Sinistro.

HIER REES DIE GROOTE SON, EN GING TE BASEL ONDER :
DE RIIKS-STAD EER' EN VIER' DIEN HEILIG IN SIIN GRAF :
DIT TWEEDE LEVEN GEEFT DIE 'T EERSTE LEVEN GAF :
[WONDER,
MAAR 'T LICHT DER TALEN, 'T SOVT DER ZEDEN 'T HEERLIK
[PRAALT,
WAAR MET DE LIEFDE, EN VREDE EN GOD-GELEERTHEID
[TAALT :
WORT MET GEEN GRAF GEERT NOCH MET GEEN BEELT BE-
DIES MOET HIER 'T LVGHT GEWELF ERASMVVS OVER-DEKKEN :
[STREKKEN.
NADIEN GEEN MIND' RE PLAATS ZIIN TEMPEL KAN VER-

In Posteriore parte.

DESIDERIVS ERASMVVS

GEBOREN TOT ROTTERDAM DEN 28 OCTOB : 1467.

GESTORVEN TOT BAZEL DEN 12 IVLII 1536

MET EEN HOVTEN PRONK-BEELB VEREERT 1549.

IN EEN BLAAVV ARDUIN STEENEN VERWISSELT, 1557.

'T SELVE VAN DE SPANIAARDEN TER NEDER GEWORPEN 1572,

SEDERT WEDEROM IN STAND GEBRAGHT :

EINDELIJK VAN KOPER AFGEGOTEN EN OPGEREGT 1622.

OM HET BOUW-VALLIG BRUG GEWELF

EN BREUKE DER VOET-STUT AFGENOMEN 1674.

IS ALDUS HERSTELT 1677.

ALS BORGEMEESTEREN WAREN

BALTHASAR VERBEECK,

DOMINICUS ROOSMALEN,

JACOB DE BRAUW,

PIETER DE MEY :

FABRICQ MEESTEREN

LEON : VAN NAARSSSEN, BARTH : VAN DEN VELDE. A : V. Sct.

A 2

Erasm's

Numb. II.

Erasmus's Epistle to one of his False
GUARDIANS.

Erasmus Rot. Magistro Petro Winckel,
Tutori quondam suo, S.

VEREOR, & vehementer timeo ne terminus brevis & currentis spatii res nostras nondum in tuto locatas, sed jampridem, esse fero; locandas inveniat. Quare omni ingenio, omni cura, omnique Studio invigilandum censeo, ne res nostra aliquid detrimenti patiatur. Inquires fortassis, me ex illorum numero esse, qui, ne cœlum ruat, solliciti sunt. Fateor quidem, si jam summa expectaret in loculis. Sed exigit prudentia tua rerum nostrarum rationem cautius. Adhuc libri vœnum exponendi sunt, adhuc emptorem quæsituri, adhuc licitantem visuri. Vide quam procul sit illos emptos esse; adhuc terræ mandanda semina, quibus conficiatur panis: interea *cito pede* (ut est apud *Nasōnem*) *labitur ætas*. Non video prorsus quid lucri poterit in hac re mora conferre; quid autem jacturæ utique. Audio præterea *Christianum* libellos nondum, quos habet, restituisse; vincatur oro illius tarditas tua improbitate: si rogatus differt, vel jussus mittat. Vale.

Erasmi Epist. Edit. Leid. 1703. p. 1885.

Erasmus's

Numb. III.

*Erasmus's Opinion of a Monastlick Life, from
his own Words.*

— **N**ON infector convitiis, quod *Franciscani* suam, *Benedictini* suam amplectuntur regulam : sed quod quidam illorum plus illis tribuunt quam Evangelio. Quod utinam non in plerosque istorum competat. Non infector quod alii piscibus victitant, alii leguminibus aut herbis, alii ovis : sed admonéo vehementer errare eos, qui *Judaico* animo ex hisce rebus justitiæ persuasionem induunt ; ex hujusmodi nugis, ab homuncionibus repertis, se cæteris anteponunt, cum iidem pro nullo vitio habeatur famam alienam mendaciis incessere. De ciborum delectu nihil usquam præcipit *Christus*, nihil Apostoli, *Paulus* sæpe dehortatur : virulentam obrectationem execratur *Christus*, detestantur Apostolicæ literæ, & tamen illic volumus religiosi videri, hic fortes sumus & intrepidi. Hæc qui admonet, cum in genere, tum amanter, quæso, num is religionem videtur lædere ? Quis autem tam demens sit, ut proferendis in lucem Monachorum vitiis, velit haberi disertus ? At metuunt isti, ne suos habeant minus dicto audientes, tum ne pauciores ambiant in illorum cooptari gregem. Imo nemo magis obedit, atque, ut verbo utar *Paulino*, *πυθαγχεύ*, quam qui hausto *Christi* Spiritu liber esse caperit. Vera charitas omnia boni consulit, omnia suffert, nihil detrectat, obedit præpositis, non solum benignis & commodis, verum etiam asperis & difficilibus. Sed tamen hoc interim ca-

vendum Præpositis, ne alienam obedientiam in suam vertant tyrannidem ; & ideo malint eos superstitiosos quam pios, quo magis ad omnem nutum observiant. Patres appellari gaudent. Atqui quis est patrum carnalium, qui suos liberos optet semper infantes esse, quo magis regnum in illos exerceat pro sua libidine ? Rursus, qui proficiunt ad *Christi* libertatem, hoc imprimis cavere debent, ne quod admonet *Paulus*, libertatem faciant prætextum carni ; aut ne juxta *Petri* doctrinam, libertatem faciant velamen malitiæ. Quod si unus aut alter hac libertate sit abusus, non continuo par est ob id omnes in perpetuo *Judaismo* continere. Comperiet quisquis observarit, nullum inter istos arctius adstringere laqueos ceremoniarum, quam qui sub hoc prætextu regnant, & ventri suo vivunt, non *Christo*. Jam vero non est quod metuant, ne non propagetur *Essenorum* genus, in tanta, ingeniorum & animorum varietate : qua fit ut nihil etiam sit usquam tam absurdum, quod non expetatur a multis. Quanquam magis optandum istis, ut ingenuos ac veros habeant religionis professores, quam ut multos. Atque utinam id lege cautum esset, ne quis ante trigessimum annum ejusmodi laqueis implicaretur, antequam ipse sibi notus sit, aut cognita vere Religionis vis. Cæterum, iis, qui Phariseorum exemplo suum agunt negotium, obeuntes terras ac maria, quo faciunt unum profelytum, nusquam decrunt adolescentes rerum imperiti, quos in nasam illecent, & quos caprent. Ingens ubique stultorum ac simplicium est numerus.

rus. Ego certe optarim, nec dubito quin idem optent omnes vere pii, Evangelicam religionem sic omnibus esse penitus cordi, ut, hac contenti, *Benedictinam*, aut *Franciscanam* nullus ambiat; nec dubito quin idem optet ipse *Benedictus* ac *Franciscus*. Applaudit *Moses Christi* gloria obscuratus: applauderent & hi, si nobis amore legis Evangelicæ sorderent humanæ constitutiones. Vellem universos *Christianos* ita vivere, ut qui nunc soli religiosi vocantur, parum religiosi viderentur. Quod & hodie in non paucis verum est; cur enim manifesta dissimulemus? Et tamen olim prima monasticæ vita origo secessus erat ab idololatrarum sævitia. Mox hos sequentium Monachorum instituta, nihil aliud erant quam revocamenta ad *Christum*. Principum aulæ titulo magis quam vita quondam erant *Christiana*. Episcopos mox ambitionis & avaritiæ morbus corripuit. Vulgus item a primitiva illa charitate refrixit. Hinc secessum captavit *Benedictus*, & post hunc *Bernardus*, deinde alii atque alii. Conspiratum est a paucis non in aliud, quam in purum ac simplicem *Christianismum*. Quod si quis *Benedicti*, *Francisci*, *Augustini*, vitam & regulas attentius excutiat, perspiciet illis nihil aliud in votis fuisse, quam ut cum spontaneis amicis juxta doctrinam Evangelicam in libertate spiritus viverent: eosque fuisse compulso, ut de vestibus ac cibis, cæterisque rebus externis aliquid præscriberent; nimirum veritos, ne, quod fieri solet, plus tribueretur humanis constitutionibus hominum quam Evangelio. Horrebant divitias; fugitabant honores etiam

Ecclesiasticos ; laborabant manibus, ut non solum ipsi graves non essent cuiquam, sed superesset unde subvenirent aliorum inopiæ, occupabant montium cacumina, nidulabantur in locis palustribus, colebant arenas locaque deserta. Denique tantam hominum multitudinem sine convitiis, flagris & carceribus moderabantur, sola doctrina, monitis, officiis, & vitæ exemplis. &c. *Erasmii Epist. Paulo Voltzio. Ibid. p. 344.*

— Non hic disputabo de votis monasticis, quæ quidam supra modum exaggerant, quum hoc genus obligationis, pene dixeram servitutis, nec in novo nec in Vetere Testamento reperitur. Deinde quum Sabbatum, auctore *Christo*, sit constitutum propter hominem, non homo propter Sabbatum, multo magis hujusmodi Constitutiones cedere debent, quoties officiunt hominis saluti, præsertim animæ, quum Dominus loquatur de salute corporis : agitur enim de fame, & homine sanato die Sabbati. Sed isti vere sunt illi Pharisaici, qui bovem & asinum delapsos in puteum extrahunt violato Dei Sabbato, hominem totum perire sinunt ob suum Sabbatum. Non huc adducam, quanta sit turba Monasteriorum, in quibus adeo nulla viget disciplina pietatis, ut præ his lupanaria sint & magis sobria, & magis pudica ; tum quam multa, in quibus præter ceremonias & Speciem externam nihil est religionis. Hi sunt illis prope modum deteriores, quod cum Spiritu *Christi* careant, tamen ex illis Pharisaicis ceremoniis incredibile dictu quam attollant supercilium, universam pietatem in extrariis constituentes,

&c

& ob has pueros ad necem quotidie cædentes. Quanquam ipsi eas miro tædio peragunt, nec omnino peracturi, nisi crederent hoc spectaculum populo videri mirificum. Postremo, quam mira paucitas Collegiorum, in quibus ex animo vivitur juxta regulam pietatis, & in his ipsis, si *Silenium* aperias, si propius inspicias, si ad veræ pietatis corticulam explores, immane quam pauculos reperias sinceros! Quam callidæ sunt artes satanæ, quam sinuosum est cor hominum, quanta simulandi Vafricies, quibus rebus, etiam senibus rerum peritissimis frequenter imponitur, & hæc postulant ut paucis mensibus perspiciat puer? Atque hanc vocant professionem. Jam donemus repertum collegium, in quo consent omnia, quid fiet, quum mutatur corpus ejus qui professus est? Quum in locum boni patriarchæ succedit stupidus, temulentus & tyrannus, quum probi sodales mutantur improbis? Mutet, inquit, vel domum, vel institutum. Verum hic quam ægre dimittunt suos, sed multo ægrius alii recipiunt, suspicantes aliquid latere monstri, quod a vetere sodalitia recesserit, & si quem ibi nutu offenderit, protinus audit, Quam redis ad tuos? Ad hæc, quam anxia disputatio, qui sit ordo strictior, qui laxior? Nam suum quisque vult videri strictissimum. Et hæc est illa præclara facultas mutandæ domus, aut instituti, ut denuo subeat alcæm, ne miser in duriorē incidat servitutem. Porro, quoniam plerosque fraudibus illectant, illectos non ad spirituales pietatem, sed ad *Pharisaismum* instituunt, & ad servitutem hominum adigunt, plurimos
sequitur

instituti poenitudo. Itaque veriti ne ipforum orgia proferantur in publicum, virgis, devotio- nibus, brachio seculari, muris, cancellis, carce- ribus, atque etiam mortibus suos retinent. Mentior nisi *Matthaus* Cardinalis *Sedunensis* in convivio, multis audientibus, nominatim com- memoravit vicum, personas & monasterium, in quo vivum adolescentem defoderant *Dominicani*, quod pater eques filium furtim eo pertractum minis reposceret. Tum in *Polonia* nobilis qui- dam, qui bene potus forte in templo obdormierat vidit duos *Franciscanos*, post cantiones noctur- nas, vivos defodi. Hic pendus habet illis Pon- tificum auctoritas, qui forte concessit hoc illis citra discrimen irregularitatis. Idem ubi liberat aliquem veste illa sacra, scinditur diploma, & qui procuravit, conijcitur in carcerem, &c.

Erasmi Epist. Lamb. Grunnio. Ibid. p. 1830.

Numb. IV.

Erasmus's Epistle to the Principal of his Mo- nastery, Containing his Reasons for his not Returning thither.

Reverendo Patri Servatio, Erasmus. S. P. D.

HUMANISSIME PATER, Litteræ tuæ per plurimorum jactatæ manus, tandem ad me quoque pervenerunt jam *Angliam* ingressum, quæ mihi sane voluptatem incredibilem attule- runt, quod veterem illum tuum in me animum adhuc spirant. Paucis autem respondeo, ut pote ex itinere jam scribens, & ad ea potissi- mum, quæ tu scribis ad rem maxime per- tinere. Tam varia est hominum sententia, & suos

suus cuique est avium cantus, ut omnibus satis fieri non possit. Ego certe hoc sum animo, ut quod sit factu optimum, sequi velim, testis est mihi Deus. Nam si quid olim juveniliter sensi, id partim ætas, partim rerum correxit usus. Nunquam fuit consilium vel vitæ genus, vel cultum mutare, non quod probarem, sed ne cui scandalo essem. Scis enim me ad id vitæ genus tutorum pertinacia, & aliorum improbis hortatibus adactum magis, quam inductum. Tunc *Cornelii Werdeni* conviciis, & pudore quodam fuisse retentum, quum intelligerem, mihi hoc vitæ genus haudquaquam aptum esse. Nam non omnibus congruunt omnia. Jejuniorem impatiens semper fui, idque peculiari quadam corporis ratione. Semel excitatus a somno, nunquam potui redormiscere, nisi post horas aliquot. Ad litteras tantum rapiebatur animus, quarum isthic nullus usus : adeo ut non dubitem, quin si in liberum aliquod vitæ genus incidissem, non solum inter felices, verum etiam inter bonos potuissem numerari. Itaque cum intelligerem me nequaquam esse idoneum isti generi vitæ, & coactum non sponte suscepisse, tamen quia receptum est (publica nostri seculi opinione) piaculum esse, a semel suscepto vitæ genere discedere, decreveram & hanc infelicitatis meæ partem perpeti. Scis enim me multis in rebus infortunatum esse, at unum hoc cæteris omnibus gravius esse duxi, quod in hujusmodi vitæ genus detrusus essem, a quo tum animo tum corpore essem alienissimus : Animo, quod a cerimoniis abhorrerem, & libertatis amans essem :

essem : Corpore, quod etiam si maxime placuisset vitæ institutum, corporis natura non ferebat istiusmodi labores. At objiciet mihi aliquis annum probationis (ut vocant) & ætatem maturam. Ridiculum, quasi quis postulet, ut puer anno decimo septimo, maxime in literis educatus, norit seipsum, quod magnum est, etiam in sene : An anno uno id discere potuerit, quod multi cani nondum intelligunt ? Quanquam ipse nunquam probavi, & gustatum jam multo minus, sed iis quas dixi, rationibus sum irretitus. Tamen si fateor eum, qui vere sit bonus, in quovis vitæ genere bene victurum. Nec diffiteor me ad magna vitia fuisse propensum, non tamen usque adeo corrupta natura, quin si commodus accessisset gubernator, & vere Christianus, non Judaice superstitiosus, potueram ad bonam duci frugem. Hoc igitur interim spectavi, in quo vitæ genere minime malus essem, atque id sane me affecutum puto. Vixi interim inter sobrios, vixi in studiis litterarum, quæ me a multis vitiis avocaverunt. Licuit consuetudinem habere cum viris vere Christum sapientibus, quorum colloquiis factus sum melior. Nihil jam jacto de libris meis, quos fortassis vos contemnitis : at multi fatentur redditos eorum lectione, non solum eruditiores, verum etiam meliores. Pecuniæ studium nunquam me attigit. Famæ gloria nec tantillum tangor. Voluptatibus, etsi quondam fui inquinatus, nunquam servivi. Crapulam, ebrietatem semper horui fugique : Quoties cogitabam de repetendo contubernio vestro, succurrebat invidia multorum,

tum, contemptus omnium, colloquia quam frigida, quam inepta, quam non sapientia Christum ; convivia quam Laica, denique tota vitæ ratio, cui, ἢ ἀφ' αὐτῆς τὰς, ὡς χαλῶσι, χαίροντας, ἢ οἶδα τι αἰ ἀπολείπεις ἐξαίρετον. Postremo succurrebat corporis imbecillitas, quæ jam ætate & morbis, ac laboribus aucta est, quæ facit, ut nec vobis satisfacturus essem, & meipsum occiderem. Jam annis aliquot obnoxius sum calculo, gravi sane morbo & capitali. Jam annis aliquot nihil bibo, nisi vinum, neque quodvis vinum, idque cogente morbo. Non fero quemvis cibum, nec cælum quidem quodlibet. Nam morbus hic facile recurrens, maximam postulat vitæ moderationem : & novi cælum *Hollandicum*, novi victus vestri rationem, ut de moribus nihil dicam. Itaque si rediissem, nihil aliud fuisset assecutus, nisi quod vobis molestiam attulissem, mihi mortem. Sed tu fortassis bonam felicitatis partem existimas inter confratres emori. At fallit & imponit ista persuasio, non solum tibi, verum etiam propemodum universis. In loco, in cultu, in victu, in cerimoniais quibusdam Christum & pietatem collocamus. Actum putamus de illo, qui vestem albam commutavit in nigram, aut qui cucullum pileo, qui locum subinde mutet. Ausim illud dicere μέγιστον τῆς Χριστιανῆς εὐσεβείας ὄλεθρον, ἐκ ταύτων, ας χαλῶσι, ῥηλυγιάνων ἐκπεπορεύθαι. Tametsi pio fortassis studio primum inductæ sint. Deinde paulatim creverunt, & in sex millia sese discriminum sparserunt. Accessit summorum Pontificum auctoritas nimium ad multa facilis & indulgens. Quid enim

enim laxis istis religionibus, ἡ μιάροτος, ἡ ἀσβεστέρα; Jam ad laudatas si te conferas, imo laudatissimas, εἰ μὴ Ἰουδαίας τινὰς καὶ Ἰουδαϊκὰς θρησκείας, haud scio quam Christi reperias imaginem. Ex his sibi placent, ex his alios judicant & contemnunt. Quanto majus est e Christi sententia totum orbem Christianum unam domum & velut unum habere Monasterium omnes concanonicos & confratres putare, Baptismi sacramentum summam religionem ducere, nec spectare ubi vivas, sed quam bene vivas. — Mihi decretum est, in sacris immori litteris. In hisce rebus colloco otium & negotium meum. In iis magni viri dicunt me valere, quod alii non valent. In vestro vitæ genere nihil valiturus sum. Cum tam multis doctis & gravibus viris habui consuetudinem hic, & in Italia, & in Gallia: neminem adhuc reperi, qui mihi consuleret, ut ad vos me reciperem, aut qui hoc judicaverit melius. Quin & ipse felicitis memoriæ D. *Nicolaus Wercerus*, qui te præcessit, semper mihi hoc solitus erat dissuadere, suadens ut alicui Episcopo potius me adjungerem, addens se nosse & animum meum, & fraterculorum suorum mores: nam iis utebatur verbis, lingua vernacula. Et in hoc vitæ genere, in quo sum, video, quæ fugiam; sed, quid potius sequar, non video, &c. *Erasmi Epist. Servatio, Erasmi vita per Batusium 4to p. 191.*

Numb. V.

*An Epigram by Erasmus, upon Hamme Castle
near Calais, under the English in his Time.*

Arx vulgo dicta Hammenfis.

[ris hostis,
ME quia sim non magna, cave contempse-
Arx Tarpeia Remi non mage tuta fuit.
[agger.
Quam bene defensat primum hic qui sustinet
Tum quæ me cingit non inamæna palus.

[usus,
Ista quidem omnigenos mihi commoda servit in
At subito infusis, quum volo stagnat aquis.
Jam vero, ut cesset vigilum custodia pernox,
Stertat ut aerea Lynceus in specula,
Attamen excubias grus officiosa diurnas
Intus, nocte foris pervigil anser agit. [æra
Grus neque docta, nec admonita, speculantis ad
Responsans, acri clangit in astra tuba.
Et procul insidias (nam præsentire videtur)
Fida sono vigili prodit & arcet avis. [fas,
Anser item non doctus, obit sua munia, quum
Pabulat, & nota ad symbola rursus adest.
Ast ubi vicino se condidit æquore Titan,
Milite tum denso mœnia nostra subit,
Partiturque aliquis mira arte locosque, vicesque
Quive ætate prior, sorteve lectus erit.
Nec cedunt statione sua, dum rursus ab undis
Emicet, & clarum lux agat alma diem.
Adde quod hic miles tam fidus & impiger, annos
Complures, nullo jam meret ære mihi.

Verses

Numb. V. *

Verſes of *Erasmus*, in Compliment to the
College of the Virgin *Mary* at *Oxford*,
where he Sojourned.

*Ode Dicolos, Diſtrophos, altero verſu Heroico
Hexametro, altero Jambico Dimetro.*

*De caſa natalitia pueri Jeſu, deque paupere
puerperio virginis deipara Mariæ.*

[rerum ?]
ECQUID adhuc veterum ſequimur ſpectacula
Huc huc frequentes currite, [culmis,
Hæc caſa, quæ lacera & ſtat aggreſſibus horrida
Novum dabit ſpectaculum.
Quale nihil ſæclis proavi videre vetuſtis,
Nihil videbunt poſteri.
Hic cujus tonitru telluſque tremiſcit & æther,
Teneris crepat vagitibus.
Hic orbis magni moderator maximus infans
Virginea mulget ubera.
His ego non ſtabulis anguſta palatia *Rhoma*
Fæliciora judicem. [auream
Non (operofa licet) *Solomonis* templa, nec
Lydi tyranni regiam.
Salve clara domus, cæloque beatior ipſo,
Partus ſacrati conſcia.
Jure tibi Jovis invideant *Capitolia* falſi,
Divis ſuperba ſaxeis.
Ægyptus ſancta invideat cunabula, monſtris
Finem datura turpibus.

Nec

[rimis,

Nec minus apta deo es, quod hiantibus undique
Imbres & Euros accipis.

Quod lodicis egens rigidoque incommoda fæno
Fætus rubenteis excipis.

Talia nascentem decuere cubilia *Christum*, ut
Qui dedocere venerit

Fastum, nullaque non suadentem turpia luxum.

Non hic renident purpuræ,

Sertave frondea, non imitantes fulmina tædæ,

Non mensa sumptuosior,

Nec strepit officiis domus ambitiosa, nec alti

Fovent puerperam thori.

Pannosus jacet in duris præsepibus infans.

Divinus attamen vigôr

Emicat, & patrios vagitu dispuit ignes.

Sensere præsentem deum,

(Quodque licet) puero Jumenta tepentibus auris

Frigus decembre temperant.

Upilio calamis iisdem, quibus ante capellis,

Agreste, sed pium canit.

Æthereique chori volitant cunabula circum,

Ut mensibus vernis, apum

Degenerem simul ac pepulere examina regem,

Regi novo, faventibus

Applaudunt alis, sublimemque agmine tollunt.

Sic turma cælitum duci

Circumfusa suo, gaudens stupet, atque jacentem

Pronis adorat vultibus,

Et natalitium sonat ad præsepia carmen

Conjux pudicus interim, [num.

Fusus humi, magnum trepidus veneratur alum-

Porro puella, nobilis

Pars bona spectaculi, defixis hæret ocellis,
 Primumque sese non capit, [tum
 Seque suumque stupens genetrix virguncula par-
 Nulli marito debitum.
 At simul eiecit pietas materna stuporem,
 Prædulce pignus corripit,
 Ac modo porrectis prohibet vagire papillis,
 Modo repente frigidum
 Blando foveat gremio, parvisque dat oscula labris.
 Nunc pectori adprimit suo,
 Nunc blefo teneros invitat murmure sumnos,
 Amabili invicem modo.
 Latam prole deo videas gestire parentem,
 Prolem parente virgine.

Numb. VI.

Testamentum Willelmi Grocyn.

IN the Name of God Amen, the Second
 Day of *June*, the Yere of our Lord a
 Thousand fyve Hundred and Nyneteen, and the
 xi of *Hen. VIII.* I *William Grocyn* Clerk
 Maister of the College of *Alhalowen* of *Maide-*
stone in the Countie of *Kent*, beyng of hole
 Mynde and in good Memorye, Laude be unto
 Almyghty God, make and Ordeyne this my
 Present Testament and last Will in maner and
 Fourme followyng, that is to Saye, Fyrst, I
 Bequethe and Recommende my Soule to Al-
 myghty God my Maker and Redemer, and
 my Body to be Buryed at the Stalle Ende in
 the Hygh quyer of the College of *Maydston*
 aforeseid.

aforesaid. — I Bequethe to my Godson *William Lilly* v.s. to *William Capper* my Godson xx s. *Item.* I Bequethe to Sir *William Page* Preeft, upon Condition that He wyll take upon Hym Thoverfyght of the Execution of this my Present Testament and laft Wyll, my Gowne of Vyolett Engrayned Furred with Blacke Conye. *Item.* I Bequethe to *Alyce Lynacre* my Scarlett Gowne with the Hode thereto belongyng Lynced with Sarcenet. *Item.* I Wyll that *Thomas Taillour* my Servaunt shall have to hym his Heyres and Affyignes for Evermore, all that my Mesuage or Tenement with Garden, &c. in *Stonefetrete* of *Maydestone* aforeseyd, the whiche I late Purchased and Bought of oon *John Clere*, the residue of all my Goods to Maister *Thomas Lynacre* Clerc whom I make and Ordeyne myn Executour, and the Foreseyd Syr *William Page* Overseer, *Probat. xx. Jul. 1522. Ex Offic. Prerog. Cant.*

Numb. VII.

Ode Erasmi Roterodami *de* Laudibus
 Britannix, *Regisque* Henrici Septimi, ac
 Regionum Liberorum, carmine Hexametro,
 & Iambico Trimetro Acatalectico.

Britannia Loquitur.

Si jactare licet magnorum munera Divum,
 Sibique veris fas placere dotibus,
 Cur mihi non videar fortunatissima tellus?
 Digna est malis, bona quæ parum novit sua.
 Ultima lahigeris animosa est *India* lucis,
 Suis superbus est *Arabs* odoribus,
 Thuriferis gaudet *Panchaia* dives arenis,
 Ibera flumen terra jactat aureum.
Aegypto faciunt animos septem ostia *Nili*,
 Laudata *Rheni* vina tollunt accolas.
 Læta nec uberibus sibi displicet *Africa* glebis,
 Hæc portubus superbit, illa mercibus.
 At mihi nec fontes, nec ditia flumina desunt.
 Sulcive pingues, prata nec ridentia.
 Fæta viris, fæcunda feris, fæcunda metallis.
 Ne glorier, quod ambiens largas opes.
 Porrigit Oceanus, neu quod nec antificius ulla
 Cælum, nec aura dulcius spirat plaga.
 Serus in occiduas mihi Phæbus conditur undas,
 Sororque nocteis blanda ducit lucidas.
 Possem ego laudati contemnere vellera Betis,
 Ubi villus albis mollior bidentibus?

Et

[phi.

Et tua non nequeam miracula temnere, Mem-
 Verum illa major, justiorque gloria,
 Quod Latiis, quod sum celebrata *Britannia Graiis*,
 Orbem vetustas quod vocavit alterum.
 Non tamen hæc jacto : nam sunt antiqua, sed inde
 Attollo cristas, ac triumpho serio.
 Quod mihi Rex pulchri pars est pulcherrima regni.
 Rex unicum hujus seculi miraculum.
 Instructus pariter *Martis*que & *Palladis* armis,
 Belli peritus, pacis est amantior.
 Indulgens aliis, sibi nil permittit, habenas
 Suis relaxans civibus, stringit sibi.
 Hoc regnum ille putat, patriæ carissimus esse,
 Blandus bonis, solis timendus impiis.
 Non Deciis sua *Roma*, suo non *Attica Codro*,
 Pluris fuit, fatis redempta mutuis.
 Numinis ac cæli tanta est reverentia, quanta
 Nec erat *Metello*, nec marito *Ægeria*.
 Non mellita magis *Pyllo* facundia Regi.
 Nec *Cæsari* mens major, aut sublimior,
 Nec *Macenati*, vel dextra benignior unquam
 Vel sanguinis tam magna parsimonia.
 Creditus *Æneas Veneris* de semine cretus,
 Dictus parente *Scipio* satus *Jove*.
 Quid si prisca meum vidissent sæcula Regem,
 Hoc ore tam decente, tali pectore ?
 Nonne Jovem humanis ipsum succurrere rebus,
 Nostro latentem credidissent corpore ?
 Atque hic semper erit magni mihi numinis instar
 Meus hic *Apollo* sæculi pater aurei.
 Hoc oriente meis gens ferrea cessit ab oris,
 Fraudes reversa *Astrea* distulit malas,

Non secus, ac toto vanescunt sydera cælo,
Simul ore Titan emicavit igneo.
Claudere jam Janum fas est, jam ducere longas
Custode rerum tam potente serias.
Me Miseram, cur huic æternos *Juppiter* annos
Non addidisti, cuncta quum donaveris ?
Nolunt nostra suis æquari numina regnis.
At si qua magnos vota tangunt cœlites,
Serus sydereas certe referatur in arces,
Fatale sera flamen amputet Atropos.
Finiit Alcides speciosos morte labores,
Debetur altum Regibus cælum bonis. [ævum,
Hunc repetant superi, sed tum, quum Nestoris
Ubi senectam vicerit Tithoniam.
Et vivet tamen usque mihi, dum Regia proles,
Referet Parentis nomen, os, & indolem.
Quæ mihi purpureis jam quina adolescit in aulis
Regum futuri tres patres, matres duæ.
Non aliter pictis Pesti vernantis in hortis,
Almo nitentes rore pubescunt rosæ,
Formosæ Veneri flos acceptissimus, & quo
Nec spirat alter, aut renidet blandius,
Nec cui nexilibus sit gratia tanta coronis,
Ambire solis Regiam dignis comam.
Hic ubi cultoris lasciva industria docti,
Miscere gauder punicanteis candidis.
Plurimaque in spina rutilat rosa, & albicat, una
Ut lacteum, si murici jungas ebur.
Omnibus idem odor est : ros omneis educat idem :
Eadem juvenia : forma par, idem frutex.
Atque eadem tellus succo nutrit eodem.
Foventur auris iisdem, eodem sydere.

Sunt

Sunt duo, quæ variant cognataque germina pulcros,
Æras, colorque dividunt discrimine.
Hæc modo nata, latet prope cortice tota virenti,
Tenuique rima tenera lucet purpura.
Hæc nivei tantum fastigia protulit oris,
Sensim at dehiscens turgidos rumpit sinus.
Exerit hæc totum discissa veste mucronem,
Clauſas minata jam comas exsolvere.
Illaque lacteolos nondum exinanivit amiſtus,
Vix credit auris tam rudes adhuc opes,
Candida sed tenui suffunditur ora rubore :
Seu fratris hic est, sive syderis color.
Maxima ter seno foliorum gaudet honore,
Tyrio micantes explicans ostro comas.
Non sic lana rubet bis concha imbuta marina,
Non sic Eois Phæbus emergens aquis.
Nec solum arridet pulchro venientibus ore,
Luteola sed jam pollicetur semina.
Hic meus Arcturus, qui nominis omine felix,
Virtute reddet, quem refert vocabulo.
Adspice quod specimen generosæ frontis in illo est,
Ut lucet oculis vividus mentis vigor.
Præcoqua nec tardam exspectat sapientia pubem,
Prævertit annos indoles ardens suos.
Talis Jესides, illique simillima proles
Hic quum timendas dissecat puer feras.
Hæc quando ancipitem potuit dissolvere litem,
Malamque fraudem, fraude docta prodere.
Proxima consequitur Nymphæ quæ nomina ducit
Ab unione, Perfici fætu maris.
Omne delector, blando candore lapillus
Placet : pudore Margarita lacteo.

videlicet, Deuteronomium, dothe Signifie the same selfe Thing that is in the Hebrew Tunge, that is to Saye, *liber in quo continetur secunda lex, vel recapitulatio prima legis*. After my beyng with your Grace Yesterdaye, Maister *Wakfelde* desyeryd to knowe of me; whether your Grace wolde be Contente to here the Trouthe in this Matter, whether it were ayenste you or for you. I made hym this Aunswere, that your Grace Intendyd nothyng, but that was Convenient to the Person of a Noble and a Vertuous Prince, and that he shoulde do unto your Grace Ryght Acceptable Servyce, yf he wolde Studye for to shewe unto you the sayd Trouthe in this Matter. He aunsweryd and said, that without your Graces Expresse Licence and Commandement hadde from your Grace, he durst not medle therwith, but knowlege hadde of youre Graces mynde therin, he wolde undoubtydly shewe unto your Hyghnes suche Thynges, as no Man within your Realme can atteyne unto or shewe the lyke, and as well for you as agaynst you. Wherefore I desyre your Grace, that he may have Knowlege of your Resolute Mynde therein, for herby your Grace shall bothe knowe his Excellent Lernyng as well in Divinite, as in wonderfull Knowlege of many and Diverse Tunges. I sende unto your Grace herin Closyd, an Alphabete in the *Hebrew* Tunge, Desyryng the same to delyver the saide Alphabete to Maister *Foxe* your selfe with Commandement to hym to gyve good Diligence for to Obteine the Intelligence thereof, and to have it Promptly

ly without Booke, for he so doying shall within the Space of one monythe have sufficient Knowledge of the *Hebrew* Tongue, for to Judge therby the Lattyn Translation, LXX. Interpreters in *Greke*, and the Trough comprysed in the *Hebrew* Bookes, wherby ye shall have a great Advantage, whan he in whome ye put moost Truste, shall truly Advertyse you of the Trouthe, as I do Perfectly knowe he wyll doo, bothe by his Wysdome, Lernyng, and Fidelitie to your Highnesse for the lytell Aquayntance I have hade with hym. And thus *Jesu* Preserve your Highnesse in longe Healthe and continuall Prosperitie.

From *Syon* this Present *Fryday*.

By Your Graces moost Humble

and Faithful Servant,

R. Paice.

Numb. IX.

*The Copie of a Letter Wrytten unto the
Kinges Highnesse by Mayster, R. Wak-
felde, Chapeleyne unto his Grace, the Tere
of our Lorde. M. CCCCXXVII.*

PLEASE it your Grace, I as your Trewe and Faithfull Subject woll and can Defende your Cause or Question in all the Universities in Christendom agaynst all Men, by good and Sufficiente Autorite of the Scripture of God and the Wordes of the beste Lerynd and moſte Excellent Autors of the Interpreters of the *Hebrewes*, and the Holy Doctors bothe *Grekes* and *Latyns* in Christes Faythe : Humblie Befechyng your Grace to kepe the Thyng Secret from all Persons Lyvyng bothe Man and Woman unto ſuche Tyme as I ſhall Shewe unto you the Tyme of Publication therof, or els Maister *Paice*, Signifying unto your Highnesse that it ſhall make moche for the furtheraunce of your Cause, and that otherwyſe I ne wyll ne can doo any Thing therein, for yf the People ſhulde knowe that I, which began to Defende the Quenes Cause, not knowyng that ſhe was Carnally known of Prince *Arthur* your Brother, ſhulde now Write agaynst it, ſurely I ſhulde be ſtonyd of them to Deth, or els have ſuche a Sclaunder and Obloquie rayſed upon me, that I had rather to Dye a Thouſand Tymes or Suffer it. I have and wyl in ſuche maner Answer to the Byſshop of *Rocheſter's* Booke,
that

that I truste he shall be Asshamyd to waade or meddyll any further in the Matter. The Thing which I am makyng, woll be *Ingens Volumen*, and I shale take no Reste, to I have brought it by the Grace of God, who alwayes helpith the Trouthe, to a good and Perfit Ende. I have shewyd somewhat of my Booke to Maister Paice, and I truste he wyll Confirme the same unto your Grace. No more to your Highnesse at this Time, but *Jesu* Preserve you.

Frome *Syon* this Present Morning.

By your Graces Faithfull

Subject and Scholer,

R. Wakfelde.

Tho. Berthelet *regius impressor excudebat.*
Cum Privilegio.

The

Num. X.

The following Epitaph drawn up by Erasmus, is Inscríb'd upon the Tomb of MARGARET Countess of Richmond and Derby, who Lies interr'd in Henry VII. Chappel in Westminster Abby.

MARGARETAE. RICHE-
MONDIAE. SEPTIML HEN-
RICI MATRI OCTAVI AV-
IAE. QVAE. STIPENDIA
CONSTITVIT. TRIB. HOC.
COENOBIO. MONACHIS.
ET. DOCTORI GRAMMATI-
CES. APVD. WYMBORN.
PERQ: ANGLIAM. TOTAM.
DIVINI. VERBI PRÆCONI.
DVOB. ITEM. INTEERPRÆ-
TIB: LITTERAR: SACRAR:
ALTERI. OXONIIS. AL-
TERI. CANTABRIGIAE
VBI. ET. COLLEGIA. DVO.
CHRISTO. ET. IOANNI
DISCIPVLO. EIVS. STRVX-
IT. MORITVR. AN. DOMINI
M. D. IX. III. KAL. IVLII.

Numb. XL.

*The Epitaph of Thomas Linacer formerly in
St. Pauls Cathedral.*

THOMAS *Lynacrus*, Regis Henrici VIII medicus, vir Græce & Latine atque in re medica longe eruditissimus : multos ætate sua languentes, & qui jam animam desponderent vitæ restituit : multa *Galen*i opera in Latinam linguam, mira & Singulari facundia vertit. Egregium opus de emendata Structurâ Latina sermonis, amicorum rogatu, paulo ante mortem edidit. Medicinæ Studiosis Oxoniæ publicas lectiones duas, Cantabrigiæ unam, in perpetuam stabilivit. In hac urbe Collegium medicorum fieri sua industria curavit, cujus & præsidens proximus electus est. Fraudes dolosque mire perosus, fidus amicis, omnibus ordinibus juxta clarus : aliquot annos antequam obierit Presbyter factus. Plenus annis ex hac vita migravit multum desideratus, anno Domini 1524. die 20 Octobris.

Vivit post funera virtus.

Thoma Lynacro clarissimo Medico

Johannes Caius posuit, Anno 1557.

Dugdale's Hist. of St. Pauls Cathedral.

Richard

Numb. XII.

*Dr. Richard Paces Epitaph, in the Church of
St. Dunstons Stepney.*

[nus
RICHARDUS jacet hic venerabilis ille Deca-
 Qui fuit ætatis doctus *Apollo* suæ :
 Eloquentio, forma, ingenio, virtutibus, arte
 Nobilis eternum vivere dignus erat.
 Consilio bonus ingenio fuit utilis acri,
 Facunda Eloquii dexteritate potens.
 Non rigidus, non ore minax affabilis omni
 Tempore, seu puero seu loquerere seni.
 Nulli unquam nocuit, multos adjuvit & omnes
 Officii studuit demervisse bonos
 Tantus hic & talis, ne non deleatur ademptus.
 Flent musæ, & laceris mesta *Minerva* comis.
Obiit Anno 1532 ætatis circiter 40

Weevers Funeral Monuments p. 540.

Dom.

Numb. XIII.

Dom. Baudius's Vindication of Erasmus.

*Paulo G. F. P. N. Merula Dom. Baudius S. P. D.
Lugd. Batavorum.*

DIU te multumque tenuit deliberatio, utrum recte & ordine facturus esses si vitam magni *Erasmi*, ut est ab ipso consignata litteris, publico juri vindicares: an magis ex dignitate aut voluntate defuncti foret, si intra *Vesta* penetralia thesaurus iste liberali custodia asservaretur, communicandus tantum cum amicis intimæ admissionis, ne si ea res dispalesceret in Vulgus, aliquid detrimenti caperet fama & existimatio præstantissimi viri, cujus nomen merito colunt quicunque rem litterariam salvam cupiunt. Utrimque graves & magni momenti rationes intercessisse non dubito, quæ animo adferrent ancipitem curam cogitandi: sed gaudeo tandem assensum tuum in eam partem flexisse, qua bonorum omnium vota conspiranti suffragatione diriguntur. Nec est quod in eo pertimefcas offensam cujusquam probi, quasi scilicet invidiosa proditione detexeris quædam arcana digna sacro silentio, & specie ornandi læseris majestatem ejus, quem omni honore amplificare cupiebas. Nam nec ipse alio animo seriem vitæ suæ penes principem amicorum deposuit, quam ut se rebus humanis exempto posteritas hujus horribilis secreti particeps esset, & quæ sinistris mentibus pravam calumniandi materiem præbent, ca,
C si

si rectam anſam comprehenderis, faciunt eximie ad illuſtrandam ejus gloriam & venerationem. Nam quod illi ſors negavit ut ex legitimo conjugio naſceretur, & quo pluribus incommodis ac difficultatibus jaſtata eſt ejus adoleſcentia, hoc clarius eniteſcit egregia virtutis indoles, quæ per tot anguſtias eluctari potuit ad tantam nominis celebritatem. Quibus enim fato contigit feliciter naſci, recte educari, abundare copiis atque opibus, quæ facilem viam ad omnia ſumma conſequenda munire ſolent, iis non tam glorioſum eſt evadere ad frugem, quam turpe ac pudendum, ſi in tanta facultate rerum optimarum ſibi ipſi defuerint. At vero qui fortunæ ſuæ faber eſſe cogitur, & qui, ad exemplum *Biantis*, omnia ſua ſecum portat, eum meo puncto præcipua quadam laude dignandum cenſeo. Neque enim eſt noſtræ ſpontis & optionis, ut legere poſſimus ad faſtum parentes : æquo animo non ſolum habendi, ſed & colendi ſunt quos Dei benignitas nobis aſſignavit. Quanquam non video, cur *Eraſmum* ortus ſui pudere aut poenitere debeat. Nam mater ejus, ut optima Dido,

Huic uni forſan potuit ſuccumbere culpa.

In cæteris vitæ partibus ita ſeſe geſſit, ut ſingularis exempli ſæminam repreſentaret. Pater item probo genere natus fuit, nec expers humaniorum diſciplinarum ut ferebat captus ſeculi, tum autem moribus ita factus ad genium urbanitatis, & ad elegantiam jocorum, ut ab hominibus amœnioris notæ cognomen *Eutrapeli* reportaverit. Quod ſi interiore affectu & animorum conjunctione jus matrimonii cenſeri debet,

bet, solennes tantum ritus abfuerunt, quos honestas induxit, non præcise flagitat necessitas, at mutuus amor intercessit, qualem haud temere possis inter exempla fidei conjugalis invenire. Sed non est mihi decretum hanc causam agere, nec magnis auctoribus tueri sententiam *Tragici*, cujus singulos versus *Cicero* singula testimonia putabat νόθοι τε πολλοὶ γνησίων ἀμείνους. Matris patriam ipse declarat, de patre filuit : nos pro comperto habemus eum fuisse civem & incolam urbis *Gouda* : quæ loci amænitate, cultu bonarum artium, ingenio gentis ad humanitatem composito, magistratus splendore & propensione erga omnia honesta famam obtinet haud quam infimam inter primarias *Batavia* civitates. Quum autem propinqua partitudo matri appeteret, placuit eam *Roterodamum* mitti, quo res occultius transigeretur. Puero nomen suum pater indidit, vocatusque est *Gerardus Gerardi*, more familiari apud nos, & olim etiam usitato apud *Græcos Latinosque*. Cæterum quia nomen istud in *Belgico* idiomate videtur habere cognatam significationem cum verbo *Desiderare*, adscivit sibi loco prænominis titulum *Desiderii*, cui subjunxit *Gracæ* vocem ejusdem notionis, & *Erasmus* agnominari voluit. Cur non fas mihi sit hæc minutias conspectari, quum nunc & olim viri, magna fama ingenii & eruditionis, tam intemperantur abusi sint otio, ut paginas implerint ludicris certaminibus, utrum princeps poetarum, *Virgilius* an *Vergilius* esset appellandus, & auctor *Noctium Atticarum*, *Aulus Gellius*, an *Agellius* ? sane non est in ejusmodi nugis sita salus Græciæ,

sed neque est in nulla parte felicitatis numerandum, si quis sortitus sit bonum nomen, nec cura postrema fuit Censoribus in populo lustrando, consulibus in habendo delectu, ut auspicarentur a bonis & fausti ominis nominibus. Quo circa facis rem optimam & acceptissimam candidioribus ingeniis, quod opere hactenus inedito memoriam maximi hominis non quidem vindicas ab injuria oblivionis, quæ tantam lucem obruere non potest, sed grata tamen novi muneris largitione rursus cum velut in *Fama* theatrum producis, ut & plausu excipiat ab *Erasmi* nominis amatoribus, qui bona sua norunt, & malignitatem sui tædeat quæ tantum heroem tam parvi pendit. Nam ne quid dissimulem, serio indignor paulatim elabi de manibus doctorum hominum monumenta summi artificis, atque iis anteferri nonnullos abortivos partus eorum, qui magno conatu sæpe magnas nugas agunt, & quorum præcipua virtus est sapere ex indicibus atque inventariis. Porro, si recte calculum posui, duo potissimum genera sunt eorum, qui de homine sequius opinantur. Quidam stylum ejus & dictionem carpunt : alii (quod est longe gravissimum) cum insectantur tanquam subsannatorem omnis religionis, & fautorem teterrimæ hæreseos *Arrianorum*. Priores illi sine populi suffragio tyrannicam dominationem sibi arrogant, quod legem statuere audent, qua quis loqui aut scribere debeat, quum Orator ille summus, nec dicendi solum sed & censendi auctor optimus, quæsierit, nec unquam invenire potuerit, quænam esset in vario ac multiplici eloquentiæ quasi vultu

vultu præstantissima forma dicendi, magisque animo & imaginatione complexus est, quam facultate assecutus absolutam effigiem eloquentiæ. Ad retundendam ejusmodi dictatorum insolentiam sufficiet, si dicamus *Erasmum* esse securum venam & ideam ingenii sui, quod longe consultiſſimum arbitror, nec aliter æquabilitas & uniformis tenor in stylo ſervari poterit. Quod si primaria dos sermonis in eo verſatur, ut perſpicue ſenſa mentis evolvantur, hac laude nullus cum *Eraſmo* paria fecit : tam admirabili felicitate ac facilitate vox & manus ſcuta eſt internas animi cogitationes, ut vix unquam litura in ejus ſcriptionibus apparuerit, & tamen tanta lux eruditionis paſſim effulget, ut ſcires ex ſæcundiſſimo pectore copiam iſtam lectiſſimæ orationis redundare. Spiritum & vitam ei debent renaſcentes litteræ : nec ulla ejus ſcripta plus habent in reſſu, quam quæ minus illecebrarum & vanitatis fronte ac titulo prætexunt. A flagitio irreligioſitatis abunde hominem abſolvunt tot præclara meditamenta, quæ proſus ſpirant veram & vivam pietatis indolem. Nam ut nihil urere poteſt niſi ignis, ita nullum artificium, nulla affectatio unquam exprimet tam nativas affectiones : aliud veritatis ingenium eſt, aliud ſimulationis figmentum. Facile cordatus judex deprehendere poteſt,

Quid ſolidum crepet, & picta teſtoria lingua,

Cum autem exiſtimetur faſſiſſe partibus *Arrianorum* cauſæ nihil erat, ſed inde arrepta eſt occaſio calumniæ.

calumniæ, quod in Annotationibus ad novum Testamentum sæpiusculè neget quidquam ad rem facere nonnullos scripturæ locos unde Orthodoxi æternitatem Filii Dei, & eandem cum Patre essentiam comprobari credebant. Quis vero tam hospes est in Patrum libris, ut non subinde animadverterit manifestam in iis ἀλογισίαν ἢ ζῆλον ἀλλ' ὑκατ' ἐπίγνωσιν. Omnibus armis præliabantur adversus hæreticos, etiam plumbeis mucronibus, &, ut olim augur *Fabius Maximus* dixisse fertur, salvis auspiciis ea geri quæ pro Reipublicæ salute gererentur, ita boni isti Patres credebant, recte & sapienter institui quidquid pro defensione veritatis tentaretur. Non debuit autem ob acrius & accuratius iudicium atque examen ~~vir~~ optimus venire in tam atrocem suspicionem, a qua satis superque eum liberat explicitio primi capitis Evangelii secundum Johannem. Salibus, & iis interdum aculeatis, abundant nonnulla ejus Opera, in quibus crassos errores, & aniles quasdam superstitiones orationis libertate perstringit, unde orta est opinio contemptarum religionum: sed norma *Christiana* Charitatis suadere debuit humaniorem interpretationem. Videtur autem *Erasmus* magis habuisse quid fugeret, quam quid sequeretur. Unus omnia pervidere non potuit, & rem haud exiguam præstitit, quod in tantis ignorantiae tenebris oculos attollere potuerit ad investigandam lucem veritatis. Meticulosior fuit, & timens offensio-
num, atque hoc unice in vita studuit, ut omnium ordinum & generum benevolentiam colligeret. Id forsitan impedimento fuit, quo mi-
nus

nus cornicum oculos configere ausus fuerit, & omnia iniquitatis mysteria velo levato patefacere. Multum tamen, imo infinitum ei debet posteritas, & forte non haberent reprehensores ejus unde famam consequi potuissent, nisi ipsis dedisset quod reprehenderent. Vale, & vive nostri memor. Scribebam *Lugduni Batavorum*. 18 Octobris, An. 1606.

Numb. XIV.

Verses by *Erasmus* upon *Andr. Ammonius*
Latin Secretary to *Henry 8th*.

Des. Erasmi Roterodami carmen Jambicum ad
Andream Ammonium Lucensem, Inviſtissimi Regis
Anglorum à Libellis.

QUICUNQUE dotes reputet, *Ammoni, tuas,*
Oculisque totum lustret admotis prope
Oris æcus, proceritatem heroicam,
Vultuque toto & universo corpore
Bene temperatam dignitate gratiam,
Nitentium blandum vigorem luminum,
Linguaque plectrum tam suave tinniens,
Mores dehinc horas ad omneis commodos,
Facileis, amicos, melle melleas magis,
Veneres lepores, gratias, risus, facos,
Mitem indolem, mentisque candorem novum
Mireque mixtam simplicem prudentiam,
His pectus adde sordido aversum lucro,
Dextramque quam pro sorte largiusculam.

Jam quam benigni vena dives ingeni ?

Quot animus unus expolitus literis ?

Ac rursus his par addita est facundia.

Denum universa hac rara condit comitas,

Et improbi livoris arcet fascinum

Modestia jucunditas, cum dotibus

In tam superbis, nil superbum in moribus.

Hac quisquis inquam pensitet, tot affatim

Congesta in unum, nonne merito dixerit ?

Soli parentem fuisse naturam tibi.

Contra novercam ceteris mortalibus.

Horum licet tibi ipse debes pleraque,

Restant tua fortuna jam partes, uti.

Dotes ita amplas, opibus exaques tuis,

Nisi vis videri aut caca plane, aut invida.

Numb. XV.

Instruments taken out of Arch-Bishop Warham's Register, relating to the Rectory of Aldyngton in Kent, to which Erasmus was collated.

XXII die Martii Anno. 1511. apud *Lamehith*
 Dominus contulit Dno *Erasmo Roterod.* Clerico
 Ecclesiam Parochialem de *Aldyngton Cant.* Dioc.
 per liberam resignationem Magistri *Joannis*
Alan utriusque juris Doctoris ult. incumben-
 tis ibidem in manus Domini fact. & per ipsum
 admissam vacantem & ad collationem dicti Re-
 verendissimi patris pleno jure spectantem, ipsum-
 que Rectorem instituit Canonice in eadem cum
 suis

suis juribus & pertinen : universis curamque animarum Parochianorum ibidem sibi in Domino commisit Juribus Archiepiscopalibus, &c. ac recepto ab eodem juramento canonicæ obedientiæ : & scriptum fuit curato dicte Ecclesiæ Paroch : de *Aldryngton* seu cuicunque capellano idoneo ad inducendum. *Reg. Warham Cant. M. S.*

Ult. *Julii* 1512 D. *Joannes Thorne-ton* S. T. P. dei gratia *Cironensis* Episcopus collatus ab Archiepiscopo ad Eccles. paroch de *Aldryngton Cant.* Dioc. per lib. resignationem magistri *Erasmi Rot.* Clerici ult. incumbentis ipsumque Rectorem, primitus desolvend. annuam pensionem ex fructibus decimis proventibus obventionibus & emolumentis ex dicta Ecclesia paroch. provenientiibus dicto Magistro *Erasmo Rot.* annuatim singulis annis futuris vita ejusdem Magistri naturali durante ad sancta Dei Evangelia instituit canonice in eadem Ibid.

Universis sanctæ matris Ecclesiæ filiis ad quos præsentēs literæ pervenerint — *Willhelmus* permissione divina *Cantuariensis* Archiepiscopus, &c. ad Universitatis vestræ notitiam deducimus quod quanquam ab eo tempore quo primum ad Archiepiscopatus *Cantuariensis* dignitatem Deo providente licet immeriti provecti sumus, nunquam in animo habuimus ut Ecclesiam aliquam nobis subjectam auctoritate nostra censualem faceremus, aut pensione aliqua gravaremus, sic semper curæ nobis fuit ut omnes Ecclesias sicut liberas atque a pensionibus immunes a precessoribus nostris accepimus, ita successoribus liberas relinquamus. Nihilominus tamen *Erasmi Roterodami*
Viri

Viri in literis & Latinis & Græcis consummatissimi qui tempora nostra sua doctrina & facundia velut sydus quoddam illustrat innumeris excitati virtutibus paulum a proposito nostro nunc recedere decernimus, quando quidem nemini mirum deberi debet, si viri tam singularis & extra omnem ingenii aleam positi gratia, aliquid nos de consuetudine nostra pristina putaverimus immutandum. Nam cum sacerdotium illi contulissemus curam habens animarum, (*viz.*) Ecclesiam de *Aldyngton* nostræ *Cantuar.* diocæs. quamquam in Theologia sicut in omni alio disciplinarum genere est eruditissimus, tamen quia Parochianis verbum Dei *Anglice* proponere, aut quicquam cum hiis vernacula eorum lingua cujus ipse (in Græca & Latina lingua alioqui disertissimus) est ignarus, differere non potuisset. Ideo dictam Ecclesiam dimittere volens nos rogavit de pensione annua in eadem illi providere. Nos vero si morem illi gereremus futurum esse putavimus ut simul animarum saluti melius consulere, & ipse literarum studiis quibus totus est deditus multo liberius vacare posset; Non parum etiam nos excitavit singularis ipsius in *Anglos* amor, quippe qui spreta *Italia*, *Gallia*, ac *Germania*, quibus in regionibus licuit illi satis opulente vitam agere, huc se conferre maluit, simul ut hic cum amicis quod reliquum est vitæ traderet, atque ipsi invicem ex viri tam eruditi consuetudine [*voluptatem*] caperent. Idcirco volentes de sufficienti & congrua pensione in dicta Ecclesia parochiali de *Aldyngton* nostrorum patronatus & diocæseos providere quandam annuam pensionem

tionem viginti librarum præfato *Erasmo* de & ex fructibus, proventibus, obventionibus, & emolumentis dictæ Ecclesiæ de *Aldyngton* per reverendum fratrem nostrum *Johannem Cironenf.* Episcopum, cui dictam Ecclesiam contulimus rectorem modernum ejusdem Ecclesiæ Parochialis de *Aldyngton* & suos in eadem successores anquatim singulis annis futuris durante vita naturali dicti *Erasmi* fideliter & effectualiter ad duos anni terminos — Nos *Wilhelmus* Archiepisc. *Cantuar.* præfatus & prædicte Ecclesiæ Parochialis de *Aldyngton* verus & indubitatus patronus, pronunciamus, decernimus & declaramus per hanc nostram sententiam definitivam sive decretum finale quam sive quod ferimus & promulgamus in hiis scriptis. In cujus rei testimonium sigillum nostrum præsentibus est appensum. Dat. in manerio nostro de *Maidston* ult. die mensis *Julii* anno 1512 & nostræ translationis anno nono.

Numb. XVI.

*Verses on the Lady of Walsingham Com. Norf.
composed by Erasmus, and left at her Shrine.*

*Erasmi Roterdami Carmen Jambicum, ex voto
dicatum virgini Walsingamicæ apud Britannos.*

Ω Χαῖρ' Ἰησοῦ μήτηρ βύλογημένη,
Μότη γυναικῶν θεοτόκος ἔ παρθένος.
Ἄλλοι μὲν ἄλλας σοὶ διδάσσι δωρεάς,
Ο μὲν γε χρυσόν, ὁ δὲ πάλιν τὸν ἄργυρον,
Ο δὲ τιμίης φέρων χαρίζεται λίθους.
Ἀνθ' ὧν ἀπαιτῶσ' οἱ μὲν ὑγιάινειν δέμας,
Ἄλλοι δὲ πλῆτ' ἢ πῖες γυναικίῃ
Κυανθὸς ἐρατὸν ἔνομ' ἐλπίζειν πατρός.
Πυλὴν πῖες γέροντος αἰῶνας λαχεῖν.
Αὐτὸς δ' αἰοιδὸς, εὐμενὴς, πένης γ' ὅμως
Σπύχης ἐνέγκας, ὃ γὰρ ἔξ' ἑστ' ἄλλοι
Δόσπας ἀμοιβὴν βύτελεσάτης, γέρας
Μέγιστον αἰτῶ, θεοσεβῇ ἢ καρδίᾳ
Πασῶν θ' ἅπαξ ἁμαρτιῶν ἐλευθέραν.
Εὐχὴ τῷ Ἐρασμῷ.

Erasmi

Numb. XVII.

*Erasmi Roterodami Græcanicum carmen,
ex voto dicatum Virgini Mariæ Walsinghamicæ.
Alardo. Amstelredamo Interprete.*

O *Salve Jesu mater ante omneis super
Benedicta, sola mulierum parens Dei
Et Virgo, multi multa tibi dant munera ;
Est qui dat aurum, est qui dat argentum tibi,
Bona pars lapillos suggerit reconditos,
Pro quibus (ut impar hominis amor est) plurimi
Incolume poscunt corpus, alii Persicas
Congerere gazas, atque cito ditescere,
Plerique dulce consequi nomen Patris
Fæta laborante e dolore conjuge,
Pyliique sera vivere senis secula :
At ipse vates benevolus, pauper tamen,
Per pauca voto debita ferens carmina :
Namque nihil aliud suppetit vilissimi
Conferri doni, strenula, vel Xenii,
Summum potissimumque rogo te præmium,
Mentem piam, mentem sacram, mentem Entheam,
Ab omnibus liberam contagiis,
Nullis itemque obnoxiam piaculis.*

Erasmus's

Numb. XVIII.

*Erasmus's Epistle to the Nuns at Denny-
Abby near Cambridge.*

*Erasmus Roterodamus, Sacris Virginibus, juxta
Divi Francisci institutum Christo Militantibus, prope
Cantabrigiam. S. D.*

BENE nos hortatur Dominus, dilectæ in Christo Virgines, ut recondamus nobis thesaurum in Cælis, ubi neque tinea corrumpit, neque fur furatur. Xenium, quod vestra pietas misit, intercipi potuit, sed vestram Charitatem, vestras sanctissimas preces, quibus me quotidie sponso vestro commendare dignamini, homo quam libet furax intervertere non potuit. Demus igitur operam, ut hoc opum genere ditescamus, quarum elargitione non pauperior, sed locupletior fit qui communicat egenti, nec fraudari potest is in quem fit elargitio. Minima tam gratis, tam alacribus animis accipere, quid aliud est quam ambire majus beneficium? Itaque quoniam intellexi vobis Epistolam illam, quam sic ex tempore efflagitante *Thomas Greio*, cui negare nihil possum, effudi verius quam scripsi, tantopere gratam fuisse visum est una, cum Epistola mittere flosculum, ex *Esaiæ* semper vernantibus hortis decerptum, qui vestros animos sacri spiritus fragrantia simul & recreet, & corroboret. Etenim si flos terrenus admotus naribus non solum exhilarat, verum etiam vires cordis

dis confirmat : quanto magis hujusmodi flores, quos aura divini spiritus genuit, aluitque, animis & hilaritatem & robur addent Spirituale, si animis admoveantur. Quis enim est cui non interdum obrepat mæror ac tædium quoddam intuenti mala, quibus hisce temporibus undique plena sunt omnia ? Quis tam confirmatus Spiritu, cuius animum in tantis opinionum disidiis non perstringat aliqua tentatio ? En igitur vobis *Esaia* flosculus, qui pro tædio det alacritatem, & animum fidei robore confirmet, fulciatque : *In silentio*, inquit, & *spe erit fortitudo vestra* Quis hæc dicit ? Non *Esaia*s, sed sanctus *Israel*, hoc est æterna, veritas, quæ nec falli potest, nec fallere. Quoties adversa nobis immittit Dominus, qui *flagellat omnem filium quem recipit*, meminerimus esse patrem, qui nostræ consulit saluti, non ignarus quid expediat nobis : ne obmurmuremus, sed taciti patienterque feramus manum emendantis, licet naturæ sensui molestam, hoc est *silentium*, quod per prophetam exigit Dominus, feramus autem non solum absque murmure, verum etiam alacres, nimirum spemox secuturæ sanitatis, quod affligit leve est ac momentaneum, quod delectat æternum & inæstimabile. Charitas fidei ministra est, (per hanc enim, ut ait Paulus, operatur) utriusque filia spes est. Ut enim demus fidem a charitate sejungi posse, certe spes, de qua loquimur, non nisi ex fide & charitate nascitur. Proinde si filii sumus potius quam servi, patri fidamus, patrem amemus oportet : & si nostram salutem illi cordi esse credimus, non ignari quam immensa sit illius misericordia in omnes qui

qui diligunt ipsum, in mediis etiam molestiis multam alacritatem nostro spiritui præbebit expectatio divinæ consolationis, *qua non patitur nos tentari supra quam possumus, sed facit cum tentatione proventum, ut valeamus sustinere*; sæpe miscens tristitia lætis, semper addens unctionem spiritus, quæ tristitia quoque vel leniat, vel exhilaret. Sunt autem quædam incommoda, quorum finem in hac vita non expectamus, qualis est senectus, morbus, ut ajunt Medici, immedicabilis, & alii morbi nonnulli arte Medicorum superiores. Et in his silentium ac spes est fortitudo nostra. Nam &

——— *Levius fit patientia*

Quicquid corrigere est nefas,
ut ait ille : &, *nequaquam condigna sunt afflictiones hujus temporis ad futuram gloriam, quæ mox revelabitur in nobis.* Cur enim non dicam *mox*, cum hæc vita omnis vix temporis momentum ac punctum sit ad æternitatem? Quod si spes humana tantam habet vim, ut vere meritoque quidam Ethnicus Poeta de illo scripserit :

*Spes bona dat vires, animum quoque spes bona firmat.
Vivere spe vidi, qui moriturus erat.*

Quid non efficiet illa spes, quam in nobis gignit spiritus Christi? spes humana sæpenumero fallit, spes autem hæc non confundit, ut scribit beatus Paulus. Cæterum, *confundendi* verbum, quo usus est Apostolus Græce scribens, non est perturbationis, sed pudoris potius, & probri, siquidem iis qui præsiidiis hominum freti, magna de se jactarunt, si res præter spem evenerit,

evenerit, propemodum acerbior est exprobratio quam ipsa calamitas, pudore malum conduplicante. Verum quisquis totam fiduciam suam collocavit in Domino, certam habet spem, nec periculum ullum est, ne frustratus exspectatione sua pudefiat. Et si nonnunquam pii videntur hic ad tempus pudefieri, certe non pudefiunt in æternum. Opprobria opprobrantium ceciderunt super Dominum in cruce pendentem, audivit voces omni felle amariores, *Speravit in Deo, liberet eum nunc, si vult eum.* Hæc audivit caput, audiunt similes voces & illius membra. Sed quem admodum afflictionis exemplum habent a capite, ita habent & spei fiduciam. Nunquid ille ad impias voces respondit? nihil invenies, sed in silentio & spe posuit fortitudinem suam, tranquillo animo dicens Patri, *In te, Domine, speravi, non confundar in aeternum.* Ubi vident homines pios morbis, bellis, damnis, exsiliis, cruciatibus & mortibus affligi, vox est impiorum, *Ubi est Deus eorum?* Quæ utinam interdum non audiatur & inter *Christianos!* Sed gravius est quoties hæ voces perstrepunt inter præcordia nostra, nonnunquam & ad blasphemiam usque prorumpentes, cum animus dolore tædioque victus, Deum vocat imitem, injustum, negligentem rerum humanarum, benigniorem erga malos quam erga bonos, quod illis fere magis secundæ sint, quam iis qui pietatem sequuntur, non intelligentes quod Dominus noster per cruciatus & ignominiam transit ad gloriam, & obliti quod *Paulus* scripsit ad *Timotheum*: *Omnes qui volunt pie vivere in Christo Jesu, persecutionem patiantur in hoc seculo.*

seculo. Si nihil adjecisset, rædere nos afflictionis perpetuæ, nunc spem mox cruciatus & securæ felicitatis ostendit, *in hoc seculo.* Quin & *Hebraus* ille hoc præceptum inter pietatis rudimenta *Fili, accedens ad servitutem Dei, sta in & in timore, & præpara animam tuam i* *tationem.* Vide ut scripturæ divinæ sibi sentiunt in sententiis, licet verbis ac figurant. Idem dicit *Sirach* quod *Petrus*, & *Esaïas.* Quod hic vocat *silentium* ille *stare in justitia & timore.* Quod ille *speculationis* verbo significavit. Qui stat turbatur, non dejicitur animo. Qui statitia, agnoscit suam injustitiam, ac Dei flatis justitiam adorat. Qui stat in timore obmurmurat ei qui potest & animam & mittere in gehennam. Rursus qui præparam, non exanimatur, velut insperatis in procellis, sed boni consulit quicquid Deus fuerit immittere. Quod aliis verbis cepit *Petrus* Apostolus: *Charissimi nolite* *grinari in fervore, qui ad tentationem v* *quasi novi aliquid vobis contingat, sed* *nicantes Christi passionibus gaudete, ut i* *latione gloriæ ejus gaudeatis exsultantes.* qui intelligit afflictionem esse tentationem est, explorationem divinam, expectat prænem, quæ spem habet comitem omnis in lenitricem, quemadmodum *Romanis* Apostolus: sed & *gloriamur in tribula* *scientes quod tribu io patientiam operati* *tientia autem*

seculo. Si nihil adjecisset, tædere nos poterat afflictionis perpetuæ, nunc spem mox finiendi cruciatus & secuturæ felicitatis ostendit, dicens, *in hoc seculo*. Quin & *Hebraeus* ille sapiens hoc præceptum inter pietatis rudimenta ponit : *Fili, accedens ad servitutem Dei, sta in justitia & in timore, & præpara animam tuam ad tentationem*. Vide ut scripturæ divinæ sibi consentiunt in sententiis, licet verbis ac figuris varient. Idem dicit *Sirach* quod *Petrus*, *Paulus*, & *Esaïas*. Quod hic vocat *silentium* ille dicit, *stare in justitia & timore*. Quod ille *spem*, hic *tentationis* verbo significavit. Qui stat, non turbatur, non dejicitur animo. Qui stat in iustitia, agnoscit suam iniustitiam, ac Dei flagellantis iustitiam adorat. Qui stat in timore, non obmurmurat ei qui potest & animam & corpus mittere in gehennam. Rursus qui præparat animam, non exanimatur, velut insperatis malorum procellis, sed boni consulit quicquid Deo visum fuerit immittere. Quod aliis verbis præcipit *Petrus* Apostolus : *Charissimi nolite perigrinari in fervore, qui ad tentationem vobis fit, quasi novi aliquid vobis contingat, sed communicantes Christi passionibus gaudete, ut in revelatione gloria ejus gaudeatis exsultantes*. Jam qui intelligit afflictionem esse tentationem, hoc est, explorationem divinam, expectat probationem, quæ spem habet comitem omnis molestiæ lenitricem, quemadmodum *Romanis* scribit Apostolus : sed & *gloriamur in tribulationibus, scientes quod tribulatio patientiam operatur, patientia autem probationem, probatio vero spem*,
spes

spes autem non confundit quia charitas Dei diffusa est in cordibus nostris per spiritum sanctum qui datus est nobis. Non satis erat divinæ benignitati, gaudiis æternis pensare temporarios ac momentaneos cruciatus, in mediis etiam afflictionibus dat suis pignus arcani spiritus tam efficax, ut non solum non deficient in malis, verum etiam glorientur & exsultent. Itaque piorum spes, etiamsi videatur cos pudefacere apud homines, revera non pudefacit, dum intra se sentiunt testimonium spiritus testificantis humano spiritui, quod sint filii Dei, gaudentque se manu clementissimi Patris ad hæreditatem vitæ cælestis explorari fingique. Sic enim prosequitur ille sapiens : Quoniam igne probatur aurum & argentum, homines vero receptibiles in camino humiliationis. Crede Deo, & recuperabit te, & dirige viam tuam, & spera in illum. Qui credit se Deo, fileat. Silentem ille sic flagellat, ut emendet : sic prosternit, ut erigat : sic necat, ut vivificet. Tu sine medicum suo more operari, tantum relinque peccata, & ira Dei vertetur in misericordiam. Frustra speras Dei misericordiam, si persistis in his quæ provocant iram Dei. Narrant humanæ literæ, quendam negotiatorem ubi conflatis facultatibus proficisceretur in longinquas regiones, ut multo ditatus lucro rediret in patriam, posteaquam naufragio perissent omnia, dixisse, *Age, Fortuna, sentio quid velis, ad philosophiam me vocas.* Huic jactura rerum cessit in maximum lucrum, siquidem ex avaro mercatore factus est insignis philosophus, ditior contemptu pecuniarum

quam possessione. Saltem hujus exemplum nos imitemur, quoties nobis accidit vel publica vel privata calamitas, ne consternemur animo, ne murmuremus adversus manum Omnipotentis, quemadmodum fecerunt *Hebraei*, qui a serpentibus perierunt, sed quod Ethnicus ille dixit fortunæ, nos dicamus Deo, rerum humanarum unico gubernatori : *Age, Clementissime Pater, sentio manum tuam invitantem ad prænitiā, en ad te venio, me totum tibi trado, finge ac refinge pro tua sancta voluntate filium tuum hætenus male dicto audientem.* Nunc hominum vulgus, si quid immittitur adversitatis, non cogitat hoc immitti a Deo, sed alii sideribus, alii naturæ humanæ, alii his atque illis hominibus, aut etiam occasionibus irascuntur, & ulcisci student, haud multo sapientiores canibus, qui lapidem mordent ab homine jactum, ipso relicto homine. Tempestas perdidit fruges, merces perire naufragio, cælum pestilens afflavit corpori morbum, miles incendit horrea, syco-phanta faceffit negotiam, obstrepit maledica lingua. Quid male precaris cælo & mari ? Quid ultionem paras in hominem ? Istiuc est mordere lapidem. Primum illud cogita hæc a Deo immitti, nec multum referre per quos immittat, utitur enim ille & elementis, & improbis hominibus ad ultionem. Mox circumspice teipsum, nuncubi tuis sceleribus iram Dei provocaris, & si deprehenderis, (quis autem non deprehendat ?) primum ultionem a te ipso sumito, correctis moribus & ad Deum conversus, qui misit lapidem. Sin minus tamen cogita, tentat me Deus,

an vere diligam ipsum, orabo ut in me augeat Charitatem. Ab hoc animo quantum nunc absumus plerique? Quot annis jam omni malorum genere affligimur? Decem plagis afflicti sunt *Ægyptii*, & ad singulas cæperunt resipiscere. Nos tot jam annis tanto pluribus atterimur, nec agnoscimus Domini manum, nec quisquam ad vitæ correctionem confugit, sed in alios alii culpam rejicimus, sibi quisque blanditur, molimur vindictas, quasi quicquam possint homines adversus divinam potentiam. Quod enim mali genus est, quod non premit nos? aut quæ pars est orbis ab horum malorum immunis contagio? Ubi terrarum non furit *Mars*? cum *Martem* dico, non unum aliquod malum dico, sed malorum omnium oceanum. Ubi non pestilentia? Ubi non rerum caritas & fames? Ubi non expilationes? Ubi non latrocinia? Nec alicubi desunt inundationes. Quam acres & implacabiles Principum iræ, quantum calamitatum invexerunt rebus humanis, quantoque graviore minitantur? Quanquam hæc levia sunt, si conferantur ad ecclesiæ dissidia. Quot sectis discernimur, & subinde suppullulant novæ? Quos jungit sanguinis propinquitas, quos eadem domus, quos idem lectus copulat, distrahit opinionum dissensio. Inter has plagas quotumquenque videmus, qui cogitet de corrigenda vita, qui confugiat ad Domini misericordiam? suam quisque vicem ulciscitur. Sua quisque commoda tueri conatur, nec aliud quam conduplicamus nobis mala, & aggravamus Domini manum. Mittimus legationes in *Ægyptum*, onc-

ramus camelos opibus, confugimus ad veloces, & irritis tumultibus miscemus omnia. Nec audimus sanctum *Israel* clamantem nobis : *Si revertamini & quiescatis, salvi eritis. In silentio & spe erit fortitudo vestra.* Quid est reverti ? relinquere mores & affectus pugnantes adversus Deum. Quid est quiescere ? Est abdicatis cupiditatibus carnis, nos submittere voluntati divinæ. Ita demum felix illud ac verum sabbatum erit in animis nostris, si nostris affectibus consopitis & requietis, Dominus in nobis quæ vult operetur. Quid primum curant Medici ? Exhaustiunt corpus noxiis humoribus, cætera permittunt naturæ. Abjiciamus & nos scelera nostra, Dominus, in cujus manu sunt corda Regum, illico flectet ea ad studium pacis & concordiæ, tollet e medio locustas militum omnia depopulantium, & ranas opinionum, auferet tenebras nostras, ac veritas illucescet cordibus nostris. Audimus vocem Domini cunctos ad vitæ correctionem provocantes, ne auribus obturatis obduremus & corda nostra, dicentes cum impiis apud *Esaiam*, *Nequaquam, sed ad equos fugiemus, & super veloces adscendemus.* Ne rursus illud ingerat nobis, *Ideo fugietis, ideo velociores erunt qui vos persequentur.* Fortasse talibus verbis nemo reclamatur nunc Domino, sed factis pene reclamamus omnes. Hæc publica tempestas vos levius perturbat, ô beatæ virgines, quæ, seculo mortuæ, jam in terris cælestem quodammodo vitam agitis, & abditæ cum sponso *Christo* deliciamini ; cui quo prioriores estis, hoc magis decet vos ecclesiæ tranquillitatem

quillitatem piis votis sacrisque precibus illi commendare, levantes non modo puras manus juxta *Paulum*, sed multo magis pura corda ad Dominum, veluti columbæ in foraminibus petræ, & in cavernis maceriarum, gratissimo gemitu semper obmurmurantes sponso: Petra autem *Christus* est, quæ multas habet latebras, in quibus piorum animæ tuto latitent ab hujus mundi tumultu: ubi dulci temperie refrigerantur ab æstu carnalium desideriorum, quæ militant adversus spiritum. In his foraminibus hoc tutius ac felicius delitescitis, quo minus instructæ estis præfidiis humanis, quemadmodum columbæ nec rostro, nec unguibus, nec vi, nec dolis armatæ sunt adversus injuriam aliarum avium, tantum fuga latebrisque tutæ sunt, neque norunt ulli cæterorum animantium moliri vim aut injuriam. Grata simplicitas relucet in oculis, quam & sponsus adamat in Canticis, & Evangelicæ literæ nobis commendant. Nec obstrepunt molesto garritu, quemadmodum aliæ permultæ, tantum amabili murmure solitudinem suam solantur. Ad hanc imaginem, ô beatissimæ Virgines, & vos in *Christi* cavernis latitatis, in silentio & spe collocantes fortitudinem vestram. Est murmur impium, quod odit Dominus. Est & tacitum gratumque murmur, quo non desinunt gemere mentes afflatæ spiritu *Christi*, donec evacretur quod ex parte est, veniatque quod perfectum est. Talia sunt columbina murmura. Est & perniciosum silentium, quo vetus proverbium dicit perisse *Amyclas*. Est silentium impium, quod nescit fateri commissæ,

quod premit gloriam Deo debitam. Nimirum hoc erat mutum dæmonium, quod solus *Jesus* potest ejicere. Est & gratum tranquillumque silentium, quod cum spe junctum, reddit invictum animum adversus omnium malorum incursus. Hic silent affectus carnis, sed audiuntur gemitus spiritus. Sic ingemiscebat *Paulus*, cum diceret, *Infelix ego homo, quis me liberabit de corpore mortis hujus?* Sic *David*, cum diceret, *quam dilecta tabernacula tua, Domine virtutum? Concupiscit & deficit anima mea in atriis Domini. Sicut cervus desiderat ad fontes aquarum, sic desiderat anima mea ad te Deus. Habent vulpes latebras suas, habent volucres cali nidos, in quibus conquiescunt. Columbæ quietem nesciunt, nisi in foraminibus petrae, & cavernis maceriae. Ideo perforatus est in cruce tot vulneribus, ut illic piis mentibus, quæ mundi præsidiiis omnibus renuntiaissent, quietum ac tutum esset suffugium: Idem dictus est lapis angularis, connectens utrumque parietem. In hujus cavernis dulciter ac feliciter latitate Virgines, donec audieritis vocem sponsi ad æternam felicitatem evocantis: *Surge, propra amica mea, speciosa mea, & veni, columba mea in foraminibus petrae, & in cavernis maceriae, ostende mihi faciem tuam.* In his cavernis latitavit instituti vestri parens *Franciscus*, humillimus apud mundum, apud Deum maximus. In his latitavit sanctissima Virgo *Clara*, vestri sodalitiæ dux & patrona, quæ nullis hujus mundi præsidiiis, nullis humanis freta viribus, sed silentio & spe fortis, calcavit mundum, prostravit Satanam,*

Satanam, vicit carnem, & post temporarios gemitus meruit vitæ cælestis coronam, regnans cum sponso, quem spretis omnibus satanæ pompis & illecebris unum adamavit. Hujus vestigiis ingredientiæ perseverate Virgines, ac semper ad meliora proficite, ut quemadmodum nunc estis sociæ certaminis, ita sitis & gloriæ, quæ mox revelabitur in vobis. Ne vos terreat ætas tenera, sexus fragilis, corpusculi imbecillitas, satanæ potestas mille dolis armata, petra, in qua latitatis, fortior est omnibus, comminuetur quisquis in hanc impegerit, tutus erit quisquis constanter inhæserit. Quo quis magis fidit suis viribus, hoc est imbecillior : at qui sibi diffidit totus, qui nullum aliud spectat præsidium quam *Christum*, is omnia potest cum *Paulo*, non in se, sed in eo qui *elegit infirma mundi, ut confunderet fortia, elegit stulta hujus mundi, ut pudefaceret sapientes, elegit ignobilia, & ea quæ non sunt, ut ea quæ videntur esse magni momenti derideret..* Jam etiam si quæ sunt inter Vos, quæ juxta carnem gloriari possunt, quem admodum potuit *Paulus*, non expedit tamen gloriari, nisi in cruce Domini nostri *Jesu Christi*, qui cum omnem mundi gloriam usque ad crucem contemserit, quem postea non pudeat in hoc mundo gloriari? *Paulus* in tertium cælum raptus non audet gloriari, nisi in infirmitatibus suis, & nos homunculi gloriamur in viribus nostris? Ille imbecillitate sua potens est. Non est igitur quod metuas, pusille grex, confide quoniam qui vos tuendas suscepit, vicit mundum. Te vero religiosissima
domina,

domina, quæ virgineæ sodalitatis curam agis, nihil arbitror necesse, ut horter, admoneamque tui officii, gratulari magis liberet, nisi vel parum id tutum esset humanæ fragilitati, vel parum gratum tuæ singulari modestiæ. Tantum oro, ut, quod facitis, pergatis nostri in vestris ad Dominum precibus meminisse, nominatim autem *Grejis* sororibus ex me salutem dices. Dominus vos omnes servet incolumes. Simul orabit vestra charitas pro interceptore, ut ex milvio vel harpyia potius fiat columbus, desinatque tandem cretissans involare quidlibet, ne provocet in se manum *Christi*, & nomen illi vertatur. Valete.

Numb. XIX.

Erasmus Rot Joanni, Longlando Episcopo
Lincolniensi, S. D.

REVERENDE Præsul. Quicquid tua benignitas largiri voluit, bona fide perlatum est. Decem angelatos accepi per Morum, rursus alteros decem anno proximo. Hoc constat ex literis tuis, quibus tamen annum non soles adscribere. Quod *Livino* datum est, recepi, per quem miseram Epistolas *Hieronimi*. Item quod proxime *Carolo*, videlicet libræ *sterl.* quinque. Porro quod aliquoties scripserim amplitudini tuæ, declarant & tuæ ad me literæ. Et tamen fieri potuit, ut aliquot Epistolæ meæ fuerint interceptæ, aut certe non redditæ. Id hisce temporibus novum non est. Bene habet quod animum hunc gratum ac memorem nemo potest intercepte.

cipere. Lubens misissem totum *Hieronimum*, verum quum hic *Carolus Harstus* istuc proficisceretur, Opus nondum erat absolutum, nec semper dantur idonei, per quos talia mittam. Si legeris librum, quem in me scripsit *Lutherus*, ac responsionis meæ partem, intelliges cum quilibus excetris mihi res sit. Sed intolerabilius, quod dum pugno cum factione non solum numero, gladiis ac literis, verum etiam venenis instructissima, ab iis, quorum partes propugno, a tergo confodior. Quanquam hoc quoque perpeterer, nisi vereretur ne victoriam hanc *Christo* partam intercipient mali Monachi; qui veterem tyrannidem cupiunt instauratam. Quibus si res successerit, væ bonis literis & harum cultoribus, sed præcipue *Erasmo*. De *Colloquiis* quod admonet tua pietas, mihi gratissimum est. Sunt hominum variæ sententiæ. Habet *Anglia* quosdam amicos doctos juxta ac prudentes, quibus hoc opus vehementer arrisit, quod existiment non nihil & ad *Latini* sermonis facultatem, & ad traducenda perversa vulgi judicia conducere. Sunt alii rursus ingenio tetrico, quibus nihil placet jocosum. Si vacabit amplitudini tuæ perlegere libellum, sentiet præter eruditionem plurima illic esse quæ pertinent ad rectam adolescentum institutionem. Addita est voluptatis illecebra, ad inescandam ætatem, quæ dulcibus capitur citius quam salutiferis. Nihil illic obscænum, nihil impium, nihil seditiosum. At lusus, inveniunt, non convenit huic ætati. Imo pietas est quum senes balbutiunt cum pueris, quo eos ad discendas literas allecēt. Illud male habet
pseudo-

pseudo-Monachos, quod monentur adolescentes ne se ante tempus præcipitent in ejus vitæ labyrinthum, aliaque quæ non conducunt ad quæstum pseudo-Monachorum, sed faciunt ad salutem juventutis. Et tamen tuo jussu a *Colloquiis* desinam, & si quid videbitur corrigendum, admonitus corrigam. Hoc tempore nihil scribi potest, quod non pateat calumniæ, nec raro fit, ut dum agis circumspectissime, utramque partem offendas, quum in utraque sint qui pariter insaniant. De *Ambrosio* nihil fiet hoc anno: res stat non per me, sed per socios *Frobenii*. Sed *Ireneum* illum vetustum dabimus antehac nunquam excusum, & alia quædam, si Deus donaverit vires. Servet te Dominus, optime Præsul. Datum *Basilea* 30. Aprilis, Anno 1526. *Inter Epist. Eras. ed. Leid. p. 933.*

Numb. XX.

Ad R. P.

Gulielmum Archiepiscopum Cantuariensem.
Erasmi Carmen Jambicum Trimetrum.

SCITE Poetas doctus appellat *Maro*
Cygnos, Guilielme Præfulum eximiam decus,
Res mira dictu, ut cuncta consensu novo
Vati, atque olori congruant divinitus.
Niveus utrique candor, alter lacteis
Plumis, amico candet alter pectore.
Musis uterque gratus, ac Phæbo sacer.
Et limpidis uterque gaudet amnis,

Ripis

*Ripis adaque uterque gaudet herbidis,
 Pariter canorus uterque, tum potissimum
 Vicina seram mors senectam quum premit.
 Sed, qui tenent arcana natura, negant
 Audiri olorem, ni sonent Favonii.
 Nil ergo mirum, barbaro hoc si seculo
 Canorus olim obmutuit vatum Chorus,
 Quum tot procaces undique obstrepant noti,
 Boreaque tristes, invidorum et pinguium,
 Nulli faventium provocent Favonii.
 Quod si bonis clementer ingeniis tua
 Benignitatis blandus adspiret favor,
 Ita ut favit, tota statim Britannia
 Vates videbis exoriri Candidos,
 Adeo canoros, atque vocales, uti
 In alia fundant astra Cygneum melos,
 Quod ipsa et atas posterorum exaudiat.*

Numb. XXI.

*Doctissimo simul & eloquentissimo magistro,
 Erasmo Rot. Henricus Bovillus. S. D. P.*

QUUM in concione nuper apud Fratres, quos vulgo Prædicatores vocant, ego & *Brianus*, homo omnium, te uno excepto, mihi multis nominibus charissimus, una, ut solebamus, confabularemur, inter cætera rettulit mihi te in *Angliam* reversum incolumem, non sine maximo, per musas, mei cordis solatio, per quem ad te literas dedissem, ni tam præcipitanter a nobis discessisset. Nam autem cogor uti manibus alienis, urgente gravi quadam ægritudine,

dine, quæ me non paucis comitata malis tam crudeliter oppressit, ut desperarem de vita, per dies aliquot medici magis victurus iudicio quam meo ; nunc autem meliuscule me habeo, gratia superis : auxit tamen nonnihil morbi vim hujus ætatis nostræ, singularisquædam ingratitude, quæ tam maligne doctorum hominum meritis respondet, maxime tuis. Utinam major rerum opulentia his contingeret, qui et ea scirent & vellent uti ! Nunc vero quibus adest facultas, si non deesset voluntas, sunt adeo egregie tenaces, ut celerius ab adamante ferrum, quam ab his nummulum casurum expectaveris, nisi quis strenue & impudenter mendicet, vel sit quis *Enatone* adulantior, aut *Cretensibus* mendacior : a quibus vitiis tantum abhorret hic animus meus, ut malim fortiter esurire, quam pudendis artibus & malis, etiam libertatis jactura, miseram quandam pecuniæ summulam, vix ad necessaria suffecturam, parare. Professus sum per menses aliquot Evangelium *Matthæi*, in quo plus his tuis elegantissimis annotatiunculis, quam longissimis nonnullorum commentariis, sum adjutus, in nodis præsertim difficilioribus. Nactus sum casu quodam exemplar vetustissimum, quod in omnibus ferme locis (ubi tu affirmas sic in vetustioribus codicibus Latinis haberi) convenit, quod & meis auditoribus ostendi. In quotidianis sacris, dum sanus eram (ut par fuit discipulo tam multis beneficiis devincto) non solum tui, sed horum omnium, quos novi jam olim tibi favisse, vel adhuc favere, memini. Precor Deum omnipotentem, ut diutissime & felicissime valeas,

valeas, doctorum omnium specimen singulare.
Ex Cantabrigia 1. Maji, Anno 1516. *Eraf.*
Op. Tom. 4 Ed. Leid. p. 1557.

Numb. XXII.

Erasmus Rot. Roberto Aldrisio Anglo S. D.

SI memor es nostræ pristinæ consuetudinis,
& si mores antiquos obtines, unum officium mihi præstes velim, quod absque tuo sumtu præstare poteris. In collegio *Regali* sunt opera Senecæ descripta in membranis. Ex his multa subnotaram in codice meo. Editionem commendaram *Germano* cuidam, quem habebam pro amico fidissimo; is absente me pessima fide se gessit in excudendo Opere. Et neprehenderetur, optimam exemplaris partem sustulit. Hoc dedecus mihi farciendum est. Quare te rogo, charissime Aldrisi, sume volumen Operum *Seneca* a *Frobenio* excusi, & committe aliquibus bonæ fidei, qui denuo adscribant in margine quæ discrepant. Eum codicem sic notatum mittito ad *Thomam Morum*, ut per eum ad me veniat. Libros naturalium Quæstionum scio editos. Eam collationem ego peragam. Dignus est *Seneca* hoc studio, debes tu quoque nonnihil studiis publicis; mihi præter mutuam amorem debes nihil. Reponam quicquid in hoc negotium impenderis vel ad assem, & insuper dabo operam, ne prorsus in sterilem fundum istam officii sementem fecisse videaris. Magnopere velim istuc quam primum fieri. Saluta mihi veteres sodales, *Phaunum, Omfridum, Vachanum,*

*chanum, Gerardum, Nicolaum & Joannem St-
burgum* bibliopolas. Tibi sit pax & felicitas.
Datum *Basilea* 25. Decembris, Anno 1525.

Sunt isthic pervetusta quædam exemplaria,
præsertim in Collegio divi Petri. Adjuva nos
una cum *Frobenio*, si quid potes, non laceßes
ingratos officio.

Numb. XXIII.

*Illustrissimo Comiti De Wilschier. D. Tomæ
Bulleyn domino & patrono suo plurimum
observando* R. Wakfeldus.

GRATI Animi, Amorisque erga justitiam
atque me tui non Vulgare specimen jam
olim dedisti vir Clarissime, quod non satis tibi
videbatur cum ingrato, duro, inhumano, atque
iniquo illo, mei gratia per temet loqui, qui a
me, ut ipse per literas quas apud me servo, ma-
nu sua scriptas, quibus, ac illi adhibui fidem
nosti, annos fere septem vi atque dolo abstulit,
et adhuc, posito pudore omni, deque timore,
retinet librarum. xx. Summam mihi ab eo quo-
tannis persolvendam, nisi et nobilissimam con-
jugem tuam atque vestrum utriusque filiam, Re-
ginam nostram *Annam*, cujus felicitati gratulor
impense, ultro rogares ut illæ quoque cum ver-
bis suis persuaderent, ut, summam illam libra-
rum jam centum ac ultra, mihi debitam redde-
ret. Nunc hoc igitur fragmentum quod a me
tibi, domino ac patrono meo singulari dicatum
est,

est, fronte hilari pro tua solita humanitate accipies, brevi a me quoque justum ac integrum Volumen accepturus, si pergent pervicaces, morosique esse, aut de rebellionē cogitare adversarii. Scio enim literas sacras, quæ, ni fallar, in eo non vulgariter tractantur, æque tibi esse cordi atque fratri tuo generosissimo equiti Aurato D. Jacobo Bulleyn. Illud etiam ut ipse inspicias atque legas, quoad tuæ occupationes permittant, oro obsecroque. Videbis nihil a me odio aut gratiæ, cæterisque affectibus datum, sed veritatem ipsam in eo sinceriter expressam, quam a parte mea stare scripsi olim me arbitrari in epistola quâdam ad R. *Roffensem*. Cujus exemplum atque epistolæ D. *Richardi Pacei* ad Regem hic jam subjungam, qui indigne consimiliter, ingratis ac inique ab amico meo & suo, vel communi potius hoste tractatur. Pauperem enim e domo propria vi exclusit, neque in ea cum manere passus est. Qui de eo tunc olim optime meritus erat deque omnibus studiosis, atque *Anglorum* decus fuit.

Tho. Berthelet regius impressor exendit.

Numb. XXIV.

A Letter written by Cutbert Tunstall, late Bishop of Duresme, and John Stokesley, sometime Bishop of London, so acknowledged and confessed by the said Cutbert, about 14 daies before his departure out of this his naturall lyfe, in presence of the moste Rewerende Father in God MATTHEW Archebysshop of Canterbury and others, whiche Letter was sent by the same two Bysshops, to Reginalde Pole Cardinall, being then at Rome, and of late Archebysshop of Canterbury.

FOR the good will that we have borne unto you in times paste, as longe as you contynued the Kynges true Subiccte, we cannot a little lament and mourne, that ye neither regardinge the inestimable kyndenes of the Kinges highnes heretofore shewed unto youe in your brynging uppe, nor the honoure of the house that ye be come of, nor the wealthe of the Countrey that ye be borne in, should so decline from your duetye to your Prynce, that ye shulde be seduced by fayre woordes and vayne promyses of the Byshope of *Rome*, to winde with him: going aboute by al meanes to him possible, to pull downe and put under
foote,

foote, your naturall Prynce and Master, to the destruction of the Country, that have brought you up. And for a vayne glory of a redde hat, to make your selfe an instrumente to sette forth his malice, who hathe styred by all meanes that he coude, all such Christian Prynces as woulde give cares unto hym, to depose the Kynge's highenes from his Kynge-dome: and to offer it as a praye to them that shoulde execute his malice, and to stirre, if he coude, his Subiectes against him in styrringe and noryshynge rebellyons in his realme, wher the office and ductye of all good Christian menne, and namely of us that be Priestes, should be to bring all commocion to tranquyltye, all trouble to quyetnes, all discorde to concord, and in doing the contrarye, wee shewe oure selves to be but the Ministers of Satan, and not of Christ, who ordeined all us that be Priestes, to use in all places the legacion of peace, and not of dyscorde. But syns that cannot bee undone that is done, second, it is to make amendes and to folowe the doing of the prodigall Son, spoken of in the gospell *: who retourned home to his Father, and was well accepted, as no doubt ye might be, if ye will saye as he said in knowledging your foly, and do as he did, in retourning home again from your wandering abroad in service of them, who litle care what come of you, so that their purpose by you be served. And if you be moved by your Conscience, that you cannot take the King our

* Luke 15.

master as Supreame heade of the Church of *Englande*, because the Byshoppe of *Rome* hath heretofore many years usurped that name universallye over all the Church, under pretence of the gospel of Matthew, sainge: **Tues Petrus, & super hanc petram adificabo Ecclesiam meam*: Thou arte *Peter*, and upon thys rocke I will builde my Church. Surely that texte, many of the moſte holy and auncient Expositours, wholly do take to be ment of the faith then fyrſte confessed by the mouth of *Peter*, upon whyche faith, confessed Chriſte to be the Sonne of God, the Church is builded, Chriſt being the very loweſt foundation Stone, whereupon bothe the Apoſtles themſelves, and alſo the whole faith of the Church of Chriſt, by them Preached thorowe the Worlde, is founded and buylded, and other Foundation none canne be, but that onely, as *St. Paule* ſaith: † *Fundamentum aliud, &c.* No other Foundation can any Man laye, beſydes the whiche is Chriſte Jeſus. And where ye thynke that the goſpell of *Luke* proveth the ſame authoritie of the Biſhop of *Rome*, ſaying: ‡ *Rogavi pro te Petre, ut non deficiat fides tua: & tu aliquando converſus, confirma fratres tuos.* *Peter* I have praide for thee, that thy fayth ſhoulde not fayle: and thou being ones converted, confirme thy Brothers. Surely that ſpeaketh of the falle of *Peter*, knowen to Chriſt by his godly preſcience, whereof he gave him an ynkeling that after the time of his falle, he ſhould not diſpayre, but returne agayne and confirme his

* Mat. 18.

† 1 Cor. 3.

‡ Luke 22.

brethren,

brethren, as he ever, being most fervent of them, was wont to do. The place doth plainly open it selfe that it cannot be otherwise taken, but this to bee the very meaninge of it, and not to be spoken but to *Peter*. For els his Successors must fyrst fayle in the fayth, and then converte, and so confirme their Brethren. And whereas ye thynke that thys place of the Gospell of John, *Pasce oves meas*, Feede my shepe, was spoken onely to *Peter*, which woordes make hym sheperde over all, and above all: St. *Peter* himselfe testifieth the contrary in his Canonical Epistle, where hee saith to all Priestes: * *Pascite qui in vobis est gregem Christi*, fede the flocke of Christ which is among you, which he bad them do by the aucthoritie that Christ had put them in, as followeth, *Et cum apparuerit princeps pastorum, percipietis immarcescibilem aterna gloria coronam*. And when the chief Shepperde shal appeare, ye shal receive the incorruptible croune of eternall Glory. The same likewise St. *Paule* in the Actes testifieth, saying: † *Attendite vobis & universo gregi, in quo vos posuit spiritus sanctus, regere Ecclesiam Dei*, Geve heede to your selfe and to the whole flocke, wherein the holy ghoſte hath set you to governe the Church of God. Where in the orygynall text, the worde signifyinge *Regere*, to governe, *πορεύειν*, the same worde that was spoken to *Peter*, *Pasce*, fede, for it signifieth bothe in the scripture. And that by these woordes hee was not made and constitute

* 1 Pet. 5.

† Acts 20.

Sheperde over all, it is very playne by the faſte of St. *Peter*, whiche durſt not enterpriſe much converſation amongſt the Gentiles, but eſchewed it as a thyng unlawfull, and muche rather prohibitede then commaunded by Godes lawe, untill he was admonyſhed by the revelation of the ſhete full of dyvers viandes, mentioned in the Actes of the Apoſtles, wher if Chriſte by theſe wordes, *Pasce oves meas*, Fede my ſhepe, had geven ſuch an univerſall governance to *Peter*, then *Peter* beinge more fervent then other of the Apoſtles, to execute Chriſtes commaundement, would of his own corage have gone without any ſuch newe admonicion, to *Cornelius*: excepte peradventure you woulde ſaye, that *Peter* dyd not underſtande the ſayde woordes of Chriſte, for lacke of the lyght which theſe latter men have obtained to perceive, and thereby underſtand the woordes of Chriſte to *Peter*, better then *Peter* hymſelf dyd. And ſtraunge alſo it wer to condemne *Peter*, as an highe traitor of his Maſter, after his Aſcention (as he indede were worthy) if hys Maſter had ſignified unto hym that the Byſhopes of *Rome*, by his dying ther, ſhould be headdes of all the Church, and he knowing by theſe wordes, *Pasce oves meas*, Fede my ſhepe, notwithstanding his Maſters high legacie and commaundement, yet woulde flee, as he dyd from *Rome*, untill his Maſter encountering him by the way with terrible woordes, cauſed him to retourne. And becauſe this hitoriſt peraventure might not waghe againſt an obſtinate mynde to
the

the contrarye, what shall we say to the wordes of St. *Ambrose*, declaringe and affirminge as greate and as ample prymacie to *Paule*, as to *Peter*, upon these wordes of *Paule*? *Qui operatus est Petro &c.* he that wrought for *Peter*, &c. Thus he writeth, *Petrum solum nominat, & sibi comparat, quia primatum ipse acceperat ad fundandam ecclesiam: se quoque pari modo electum ut primatum habeat in fundandis Ecclesiis Gentium. Et paucis interjectis, Ab hiis itaque (videlicet Apostolis) qui inter ceteros clariores erant probatum dicit Paulus donum quod accepit a Deo, ut dignus esset habere primatum gentium, sicut habebat Petrus in predicatione circumcisionis. Et sicut dat Petro socios viros egregios inter Apostolos, ita sibi jungi Barnabam, qui divino iudicio ei adjunctus est: gratiam tamen primatus sibi soli vindicat concessam a Deo, sicut & soli Petro concessa est inter Apostolos, dederuntque sibi invicem dexteras. &c. Et Paulo post. Quis auderet (inquit Ambrosius) primo Apostolo resistere, nisi alius talis, qui fiducia electionis sue sciens se non imparem, constanter improbaret quod ille sine consilio fecerat?* Whiche may thus be enghlyshed: He nameth *Peter* onely, and compareth him to himselfe, for he receyved a prymacie to builde a Church, and that he in lyke sorte was chofen to have a primacy in building the Churches of the *Gentiles*. And shortly after it foloweth. Of the Apostles he sayeth, his gyfte was alowed whiche he had received of God, that he mighte be founde worthy to have the primacie in preaching to the *Gentiles*, as *Peter* had in preaching to the *Jews*. And as he as-

signed to *Peter* for his companions, whiche were the chosen men amongst the Apostles, even so also doth he take to himselfe *Barnabas*, who was joynted unto him by Godes judgment, yet did he chalenge still to himselfe alone the prerogatyve of primacie whiche God hadde graunted him, as to *Peter* alone was it graunted among other of the Apostles. So that the Apostles of the circumcision gave their handes to the Apostles of the *Gentiles*, to declare their concord in felowshipe, that either of theym shoulde knowe that thei had received the perfection of the spirite in the preachinge of the gospel, and so should not nede either other in any matter. And shortly after, who shoulde dare resiste *Peter* the chiefe Apostle, but an other such a one, whiche by the confidence of his election myght know himselfe to be no lesse, and so myght reprove boldelye that thyng which he inconsiderately had done. &c. This equalitie of dignitie of *Paule*, which *S. Ambrose* affyrmeth by Scripture to be equally committed to *Peter* and *Paule*, *S. Cypriane* and *S. Jerome* do extende to all the Apostles. *Cyprian* saying thus: * *Hoc erant utique & ceteri Apostoli, quod fuit Petrus, pari consortio pradi, & honoris & potestatis.* Undoubtedly, all the rest of the Apostles were the same that *Peter* was, endewed with lyke equalitie of honoure and power. And *St. Jerome* thus: † *Cuncti Apostoli claves regni celorum accipiunt, & ex aquo super eos Ecclesia fortitudo fundatur: All*

* De simplicitate clericorum.

† Contra Jovinianum.

the Apostles received the Keies of the Kyngedome of Heaven, and upon them as indifferently and equallye is the strength of the Church grounded and establiſhed. Whiche St. *Jerome* also aswell in his Commentaries upon the Epistle to *Tite*, as in his Epistle to *Evagrius*, sheweth that these primacies longe after Chrystes ascention, were made by the devise of Men, where before, *Communi clericorum consilio, singula Ecclesia regebantur, etiam Patriarchales*: By the commune argrement of the Clergy everye of the Churches wer governed, yea the Patriarchal Churches. The wordes of St. *Jerome* be these.

* *Sciant ergo episcopi se magis ex consuetudine quam dispensationis dominica veritate, presbyteris esse majores*: Let the Byshops underſtande, that they be greater then other Priestes, rather of custome, then by the vertue and veritie of the Lordes ordinaunce. And in his Epistle to *Evagrius* he hath lyke sentence, and addeth thereunto: *Ubiunque fuerit episcopus, sive Roma sive Eugubii, sive Constantinopoli. &c.* Wheresoever a Byshop be, ether at *Rome*, or at *Eugubin*, or at *Constantinople*. &c. he is of all one worthines, and of all one priesthode. And that one was elected whiche shold be preferred before other, it was devysed to the redresse of scismes, lest anye one challenging to much to themselfe, should rente the Church of Christe. These wordes onely of S. *Jerome*, be sufficiente to prove that Christe by none of these thre textes (whiche be all that you and others do alledge for your opinion)

* Cap. 1. super Titum.

gave to *Peter* any suche superioritie, as the Byshop of *Rome* by them vsurpeth. And that *Peter* nor no other of the chiefe Apostles dyd vendicate suche primacie or superioritie, but utterly refused it. And therefore gave preheminance above themselves to one, that thoughe he bee sometymes called an Apostle, yet he was none of the xii. as *Eusebius* in the beginning of his second Boke called *Historia Ecclesiastica*, dothe testifie, alledging for him the great and auncient clerke *Clementem Alexandrinum*, saying thus. *Petrus, Iacobus ac Iohannes post assumptionem saluatoris, quamvis ab ipso fuerant omnibus pene praelati, tamen non sibi vendicarunt gloriam, sed Iacobum qui dicebatur Iustus, Apostolorum Episcopum statuerunt: Peter, James and John, after Christus ascencion into Heaven, although they were by him preferred well nye before all other, yet they challenged not that glorye to them selfe, but decreed that James, who was called Iustus, should be chiefe Byshop of the Apostles.* By these wordes it is cleare, that *James* was the Byshop of the Apostles, not because, as some Men do glose, he was elected by the Apostles, but because he had thereby primacy and honor of a Byshop in *Ierusalem*, above the rest of the Apostles. And one thing is especially to be noted, and also marveled at, that the Byshoppes of *Rome* do challenge this primacie alonely by *Peter*, and yet *St. Paule* whiche was his equal, or rather superiour by scripture in his Apostolatę amongst the *Gentiles*, whereof *Rome* was the principall, suffred at *Rome* where *Peter* dyd, and is commonly

monly in all the Church of Rome, joynd with *Peter*, in all appellations and tytles of preheminence: And bothe be called *Principes Apostolorum*, The chiefe of the Apostles. Upon bothe is equally founded the Church of *Rome*, the accountinge of Byshops of *Rome*, many yeares agreeth thereunto. For * *Eusebius* sayeth, that *Clemens tertius, post Paulum & Petrum, pontificatum tenebat*: That *Clement* was the thyrde Byshop after *St. Paule* and *Peter*: Reconynging them both as Byshops of *Rome*, And yet therein preferringe *St. Paule*, With lyke wordes sayinge of *Alexander* Byshoppe of *Rome*, that *Quinta successione post Petrum atque Paulum, plebis gubernacula sortitus est*: *Alexander* obteyned the governaunce of the people by succession, the first Byshop after *Peter* and *Paule*, *Irenaus* also, as † *Eusebius* reciteth, that *Fundata & adificata Ecclesia beati Apostoli, Lino officium episcopatus injungunt*. After the Church was ones founded and buylded, they charged *Linus* with the office of the Byshopricke of the holy Apostle. Whereby appeareth, that they bothe joyntly constituted him Bishop of *Rome*, and received only their Apostleship enioyned unto them by Christ. And therefore yf the Byshops of *Rome* chalenge any preheminence of auctoritle by *Peter*, they should aswell, or rather by *Paule*, because they bothe founded it, and both there preached, and both there suffered: Resigning fyrste that Byshopricke to *Linus*, and all at ones. And yf ye wyll peradventur leane to the former preaching

* Lib. 3. cap. 21.

† Lib. 5. Cap. 6.

there

there by *Peter*, which by scripture cannot be proved, yet then at the least Saint *Paule* and his successours in *Epheso*, should have lyke primacie ther, because he founded fyrste that Church, though St. *John* after that dyd buylde it: as witnesseth *Eusebius*, saying: *Ecclesia que est apud Ephesium, à Paulo quidem fundata est, à Johanne vero edificata*: The Church whiche is at *Ephesus*, indede was founded of *Paul*, but it was buylde of S. *John*. And so *Peter* shuld have no other primaci in *Rome*, but as *Paule* had in *Epheso*, that is to saye: to be counted as the first preachers and converters of the people there to the fayth of Christ. And aswel might al the Byshops of *Ephesus*, challenge the primacie of al nacions, bothe *Gentiles* and *Jewes* by S. *Paule Apostolum Gentium*, their founder, as the Byshop of *Rome* by S. *Peter*, *Apostolum tantum circumcissionis*, in case he were the first founder, challenging primacie over all. But undoubtedly this primacie over all that the Byshops of *Rome* of late do chaleng, was not allowed nor yet known nor heard of amonges the auncient fathers, though they had the Church of *Rome* in high estimacion, aswel for the notable vertuous dedes, that the Clergie there dyd shewe and exercyse abundantly to their neyghbours, as witnesseth the said * *Eusebius*, alleginge there the epistle that *Dionysius Alexandrinus* wrote to *Sother* Bishop of *Rome*, testifying the same: As for that citye of *Rome* as the moſte ample and chiefe Citie of all the World, witnessing saint *Cypriane*,

* Lib. 4. cap. 23,

saying :

saying; *Plane, quoniam pro magnitudine sua debeat Carthaginem Roma precedere, illic maiora & graviora commisit*: Certenly, because that *Rome* ought for her greatnes excell *Carthage*, therefore there he committed the greater and more grevous offences. Which *S. Cypriane* also when he had done certein actes, yea and made certeyne determinacions and statutes unto the Byshop of *Rome*, he did not submit them to his reformation, or judgement, but onely sygnified his own sentences, to lyke him also. And yet addyng thereunto, that yf any Byshops, meaninge aswell of *Rome* as of others which wer of the contrary opinions to him, would otherwyse thinke or doe, he would not then hys sentences shoulde be to them prejudiciall or compulsory, but to follow their own wyttes and customes, *Tum quod unusquisque episcoporum habeat sui arbitrii libertatem, tum quod unusquisque prepositus rationem sui actus sit domino redditurus*: Partely for that every one of the Byshopes hath libertie of his owne will: and partely for that every governoure shall make an accompte to God of his owne dede. as it appeareth plainely in his Epistle to *Stephanus* and *Julianus*. And in the thirde Epistle to *Cornelius*, towards the ende, speaking of the refuge that one *Felicissimus a Novatian* after his condemnacion in *Affrica* made to *Rome*, he impugneth such appeales, saying: that, *Quia singulis pastoribus porcio gregis est ascripta, quam regat unusquisque & gubernat, rationem sui actus domino redditurus, statutum est ab omnibus nobis, aequumque pariter ac justum censemus, ut uniuscujusque*

jusque causa illic audiat, ubi est crimen admissum.
 Forasmuch as every pastour hath hys flocke by porcion committed to him, whiche every one oughte to rule and governe, and must geve accompt to the Lorde of his administracion, it is decreed of us all, and we thinke it bothe mete and juste, that every mans cause and pley, should ther beheard, wher the crime is committed. This holy and excellent clerke and martyr S. *Cypriane*, would never have either impugned their refuges to *Rome*, from their owne primates, or so obstinately holden and mainteined his determinacions in the councelles of *Affrike*, contrary to the opinions of the Byshop of *Rome*, and to their customes, without any submission by word or writing, yf the primacy over all (which the byshops of *Rome* do chalenge and usurpe) had bene grounded upon the plaine scriptures, as you with some others do thinke. And it is to be supposed also, that he wold in al his epistles to them, have called them *Patres* or *Dominos*, Fathers or lordes as superiours, and not alwaies *Fratres & collegas*, brothers and fellowes in office, as but his fellowes: which yet more plainly dothe appeare by the Actes of the Councelles of *Aphrycke* in S. *Augustines* tyme, by the whyche it is evidente, that thoughe the fayth of Christ, was by the Romaines fyrste broughte into *Aphrike*, as S. *Augustine* dothe confesse, yet it was not redde nor knowen, that the Byshopes of *Rome* used or challenged any exercise of soveraigntie in *Aphrike* unto this

* Epistola 16. a.

tyme. And yet then he did not chalenge it *Jure divino*, but *Prætextu definitionis cuiusdam canonis in concilio Niceno*: That is, by the right of goddes word, but by the pretence of a certeyne canon supposed to be in the counsell of *Nice*. Which article coulde never be founde, though it were then very diligently soughte for through all the principall churches of the Easte and Southe: But onely alleadged of * *Julius* byshop of *Rome*, out of his owne librarye. And you maye be well assured, that if these in scriptures had made for it, neither the byshop of *Rome* woulde have leste that certaine profe by scriptures, and trusted onely to the testimony of an article of that counsell doubted on unlikely to be founde, Nor yet † Saint *Augustine* with his holy and learned companye, woulde have resysted this demaunde, yf it had bene eyther grounded upon Scriptures or determyned in that or other counsell, or yet had stande with equitie, good ordre or reason. How be it, the largenes and magnificencye of buyldinges of that Citye, and aunciente excellencie and superiorite of the same, in temporall dominions, was the onely cause that in the Councils, (where the Patriarchall seas were sette in order) the Byshop of *Rome* was lotted in the first place, and not in anye suche constitucion made by Christe, as appeareth wel by that, that Constantinople, beyng at that time of this orderinge of the Patriarchall seas, by the Empe-

* *Vide duas Epistolas ad Bonifacium pp. 1. et conciliorum. Fol. 307. 308.*

† *Dist. 16. Viginti.*

rours moſte amplye enlarged, beyng before a ſmall towne, and of no renowne, and by theim moſte manificently buylded, and advanced worldly with all tytles, Prerogatiues and Priuileges temporall lyke unto *Rome*, and therefore called *Nova Roma*, New *Rome*, was therefore aduanced alſo to the ſeconde ſea and place. *Antiochia* in the Eaſte, where St. *Peter* fyrſte tooke the chayre before he came to *Rome*, and chriſten men had there firſte theyr name geuen them. Yea, and *Jeruſalem*, whyche was the fyrſte mother cytie of oure ſaythe, and where Chriſte himſelfe fyrſte founded the ſaythe, reiected with *Alexandria*, to the thirde, fourthe, and fyfte places, becauſe at that tyme they were not in ſo hyghe eſtimacion in the world, though in the faith of Chriſte all they were auncientes, and ſome of them mothers to *Rome*.

* Truth it is, that the Byſhoppes of the Oriente, for debates in matters of the ſaythe, amonges them ſelues made ſutes to the Byſhop of *Rome*, but that was not for the Superioritic of iuriſdiction upon them, but becauſe thei wer gretly devided. And thoſe countreis aſwell Byſhops as others muche infected with the Heresies of the Arrians, whereof the weſte was in a maner clere. And amonge the Orientes none were counted indifferente to decyde thoſe matters, but where all ſuſpecte of affection for one cauſe or other: wherefore they deſired the opinions of the Byſhops of the weſt,

* Hiſt. tript. Lib. 4. cap. 16.

as indifferent, untangled with affections of any of those partes, and incorrupted with any of the Arrians, as appeareth by the Epistles of S. *Basill* written in all their names for the saide purpose. In the whiche also it is especiallye to be noted, that their sute was not to the byshoppe of *Rome* singularly, or by name: but as the tytles do shewe, to the whole congregation of byshopes of *Italye* and *Fraunce*, or of the whole west, and sometyme preferring the *French* byshops saying, *Gallis & Italis*, and never naming the *Romaines*. And for a cleare profe that the aunciente Fathers knewe not this primacie of one above al, we nede none other testimonie, but their determination in the counsell of *Nice*, that *Alexandria* and *Antiocha*, and universally all other primates, shoulde have the whole governaunce of their confyne countryes, lykewise as the byshope of *Rome* had of his Suburbicans. And this determination proueth also, that your three Scriptures mente nothing lesse, then thys primacie over all. For god forbid that we should suspect that counsell as ignorant of those playne Scriptures, to the which syth that time all Christendom hath leaned, as the anker of our faith. And if you like to reade the auncient ecclesiastical histories, there youe may se, that *Athanasius* and other Patriarkes did execute that primacie, as in making, consecrating and ordering of Churches, Byshops and Clerkes in their Countries east and south, as the byshops of *Rome* in that time did in the west and north. And if ye would yet any thing

F

object

objecte against ani of these witnes, then for to eschue contencion, and for a final conclusion, let the byshop of *Rome* stande to his owne confession made many yeres paste by his predecessoure *Agatho*, to themperoure *Constantine*, *Heraclius*, and *Tiberius*, in his epistle written to them in his name, and in the name of all the Synodes whiche he thought to be under the sea Apostolique, wherin sone after the beginning of the epistle, he comprehendeth them al under the name of the byshops dwelling in the north and west partes of their empire. So that ther in his owne epistle, he confesseth all his subiectes or obedienciaries, to be only of the north and west: and so appeareth evedently by his owne confession, that neither by Godes lawe nor Mans law he had to do with any person of the east or the southc. And this his high soveraignty over al chalenged, as you and others say, by scripture, as bi his own confession quayed and brought to a little and straight angle. And this *Agatho*, was not a man unlearned, as appeareth by the actes of the vi. synode Constantinopolitane in the iiii. acte, wher in is written at large, and expressed the said epistle and confession. And afore the primacye of *Peter*, whiche aunciente doctores speake of, that was onely in preachinge and teachinge the faythe of Christe, whiche he firste amonge all the Apostles, and first of all mortal men, dyd expresse with his mouthe. That primacie did so adhere to his owne person, that it was neuer deriued nether to any Successour, nor to other Apostle,
but

but chiefly to himfelfe: for all other profef-
 ſing after the ſame, ſpeake it after him, who
 had profefſed it before. * Moreouer all the Apo-
 ſtles, as S. *Jhon* ſaieth, be fundamentes in the
 heauenly *Jeruſalem*, and not *Peter* onely. More-
 ouer *Cyprian* affyrmeth, as is aforeſayd, that al
 the Apoſtles were of equall dignitie and power:
 whyche al auncient authors likewise do affirme.
 For Chriſte gavè the Apoſtles like power in the
 goſpell ſaying: † *Ite, docete omnes Gentes, bap-
 tizantes eos &c.* Go and teach all nations, bap-
 tizinge them. &c. And S. *Paule* as is ſaid before,
 knewe no other primacie geven to *Peter* to
 preach in any place, but amonge the *Jewes*,
 as hee himſelf had among the *Gentiles*: as he
 wryteth to the *Galathians*, where S. *Ambroſe*, as
 is aforeſaid, affirmeth the ſame. And that the
 mother of all churches is *Jeruſalem*, as afore
 ſayde, and not *Rome*, the ſcripture is plaine,
 both in the prophete *Eſay*: ‡ *De Sion exhibit lex,
 & verbum Domini de Jeruſalem*: Out of Sion
 ſhal the lawe procede, and the worde of the
 Lord out of *Jeruſalem*. Upon the which place
 S. *Jerome* ſayeth, *In Hieruſalem primum fundata
 eccleſia, totius orbis eccleſias ſeminavit*: Out of the
 Church firſt founde in *Jeruſalem*, ſpronge all
 other Churches of the whole world. And alſo
 in the goſpell, which Chriſte before his ascen-
 ſion commaunded his Apoſtles to preach ouer
 all the world, beginning firſt at *Jeruſalem*: So
 that the byſhops of *Rome* univerſal power by
 him claimed over all, cannot by anye ſcripture

* Apoca. 211

† Matt. 28.

‡ Eſa. 2.

be justified, as yf ye have redde the auncient fathers expositions of the sayde scriptures, as we suppose you have syth your letters sente hither concerning this matter, and wold geve more credence to their humble and playne speaking, then to the latter contencious and ambitious writers of that hyghe, and above the Ideas of *Plato* hys subtilitie (whiche passeth as ye write) the lawyers lerning and capacitie; we dout not, but that ye perceive and thinke the same. And where ye thincke that the Kyng cannot bee taken as supreme heade of the church, because he can not exercise the chief office of the church in preaching and ministring of the sacramentes, it is not requisite in every body naturall, that the heade shall exercise ether al maner of offices of the body, or the chiefe office of the same. For albeit the heade is the highest and chiefe member of the naturall body, yet the distribucion of life to al the members of the body, aswel to the heade as to other members, cometh from the hearte, and is minister of lyfe to the whole body as the chief acte of the body. This similitude yet hath not his ful place in a mystical body, although the scripture speaking of kyng *Saule*, saicth: * *Cum esses parvulus in oculis tuis, constitu te caput in tribubus Israel*: When thou wert but of smale reputation in thine owne cies, I made the head amongst the trybes of *Israell*. And if a King amongst the *Jewes*, were *Caput in tribubus Israel: hoc est hominum*

* 1 Reg. 15.

videntium Deum per umbram, tempore legis, multo magis princeps Christianus caput est in tribubus Israel, hoc est vere per fidem videntium Christum, qui est finis legis: The heade in the tribes of *Israell*: that is of men whiche see God by a shadowe in the tyme of the lawe, much more is a christian Kinge heade in the tribes of spirituall *Israel*, that is: of suche whyche by true fayeth see Chryst which is the ende of the lawe, The office deputed to the Byshops in the mystical body, is to be as cics to the whole bodye, as almightye God saieth to the prophete Ezechiel: * *Speculatorem te dedi Domui Israel.* I have made the an over seer over the house of *Israel*, And what byshope so ever refuseth to use the office of an eye in the mystical body, to shewe unto the bodye the righte waye of lyvinge, whiche appertayneth to the spirituall cie to do, shal shew him selfe to be a blynde eye: and if he shall take other office in hande then appertayneth to the right eye, shall make a confusion in the bodye, takynge upon him an other office, then is geven to him of God, Wherefore if the cie wyll take upon hym the office of the whole heade, yt maye bee answered unto yt, It canne not so do, for it lacketh brayne. And exaumples sheweth lyke wyse, that it is not necessarie alwaies, that the heade shoulde have the facultie or chiefe office of administration, youe may see in a Navye by sea, where the Admyrall, who is captayne over all, doth not medle with stering or governinge

* Ezek. 3.

of every Shyp, but every Mayster particular muste directe the Shype, to passe the Sea in breaking the waves, by his sterynge and gouernance, whyche the Admirall the heade of al, dothe not himselfe, nor yet hathe the facultie to doe, but commaundeth the Maysters of the Shipe to do it. And likewise many a captayne of great Armies, whiche is not able, nor never coulde peradventure shoote or breake a speare by his owne strength, yet by his wisdom and commaundement only, he atchieveth the warres, and attayneth the victorie. And wher ye thinke that unitie standeth not onely in the agreing in one faith and doctrine of the Church, but also in agreing in one heade: if ye meane the very and onely heade over al the Church our Savioure Christe: *Quem pater dedit caput super omnem Ecclesiam, quæ est corpus ejus*: Whome the father hath set over all the Church, whiche is his bodye, wherein all goode christiane men do agree, ye saye truth. And if ye meane of any one mortal man to be heade over all the Church, and that to be the byshop of Rome, we do not agree with you. For you do there erre in the true understanding of scripture, or els ye must say, that the said councell of Nice and other most auncient did erre, which divided the administration of churches, the Orient from the Occident, as the Southe from the Northe, as is before expressed. And that Christe the universall heade, is presente in every church, the gospel sheweth * *Ubi duo vel tres congregati*

* Matt. 18.

fuert in nomine meo, ego in medio eorum sum:
 Where two or three bee gathered together in
 my name, there I am in the myddes of them.
 And in an other place: * *Ecce ego vobiscum sum,*
usque ad consummationem seculi: Beholde, I am
 wyth you, untill the ende of the worlde. By
 whiche it maye appeare Christe the universall
 heade everye where, to be wyth his mysticall
 bodye the Church: who by his spirit worketh
 in all places, (howe farre so ever they be di-
 staunte) the unitie and concorde of the same.
 And as for anye other one universall heade to
 be over all, then Chryste hym selfe, scripture
 proveth not, as it is shewed before. And yet
 of a further profe, to take awaye the scruples,
 that peradventure do to youre apperaunce ryse
 of certayne wordes in some aunciente Au-
 thours, and especially in S. *Cyprianes* epistles, as
 the unitie of the Church stode in the unitie
 with the byshop of *Rome*, though thei never
 cal him supreme head, yf you preaslye weygh-
 and conferre all their sayinges together, ye shal
 perceyve that they nether spake nor ment other
 other thinge, but when the byshop of *Rome* was
 ones lawfully elected and intronizate, yf then
 anye other would by faction, myght, force, or
 otherwyse, (the other livyinge and doynge his
 office,) enterpryse to put him down, and usurpe
 the same byshopricke, or exercise the others
 office him selfe. As *Novatianus* did attempt
 in the time of *Cornelius*, that then the sayde fa-
 thers, reconed them good Catholickes that did

* Matt. 28.

communicate with hym that was so lawfullye elected, and the custome was one primacie to have a doo one with an other, by congratulatory letters, sone after the certentee of theyr election was knowen to kepe the unitie of the church. And they that did take part or main-
 teine that other usurper, to be scismaticques, because that usurper was a Scismaticke, for that,
Quia non sit fas in eadem ecclesia, duos simul esse episcopos, nec priorem legitimum episcopum sine sua culpa deponi: That it is not lawful for two byshops to be at ones together in one church. Nor that the former byshop being lawful, ought to be deposed gyltless, without his fault be proved. And this is not a prerogative of *Rome* church, more then of any other cathedral, speciall, patriarchall, or metropolitical church, as appereth in the iii. epistle of the fyrste booke, and in the eyght of the seconde, and of the fourthe booke of *Saincte Cypriane* to *Cornelius*. Whose wordes and reasons, al that peradventure might seme to conclude the unitie of the church in the unitie of the byshop of *Rome*, because they were all wrytten to him in hys own case, maye aswell be wrytten to and of any other byshop lesfully chosen and possessed, who percase shuld be lykewyse disturbed by any factions of ambitious heretikes, as the byshops of *Rome* then were. And where ye thinke the name of Supream head under *Christ* geven, attributed to the Kinges majestie, maketh an innovation in the Church, and perturbation of the ordre of the same: it canne not be any
 Inno-

Innovation or trouble to the Church, to use the rourne that God hath called him to, whiche good Christian Prynces dyd use in the begynninge when faythe was most pure, as * St. Augustine *ad Glorium & Eleusium* sayeth, *Ait enim quidam: Non debuit Episcopus pro consulari iudicio purgari: quasi vero ipse sibi hoc comparaverit, ac non Imperator ita quari jusserit, ad cuius curam de qua rationem Deo redditurus esset, res illa maxime pertinebat.* One there is whiche sayeth, that a Bishop ought not to have bene put to his purgacion before the judgemente seate of the deputye, as thoughe he himselfe procured it, and not rather the Emperour him selfe caused this inquirye to be made. to whose jurisdiction, (for the whiche he must answer to God) that cause did especially pertaine. *Chrisostome* writeth of that Imperiall authoritie thus: *Lasus est qui non habet parem ullum super terram. summus & caput est omnium hominum super terram.* He is offended that hath no peere at al upon the earth, for he is the highest potentate, and the heade of all men upon earth. And *Tertullianus ad Scapulam* sayth: *Colimus ergo & imperatorem sic, quomodo & nobis licet, & ipsi expedit, ut hominem à deo secundum: & quicquid est à deo consequentiam solo deo minorem, hoc enim & ipse vult: sic enim omnibus major est, dum solo vero Deo minor est. Idem in Apologetico de Imperatoribus capite 30. loquens ait: Sciunt quis illis dederit imperium, sciunt qui homines, qui & animas sentiunt, cum Deum esse solum, in cuius solius potestate sunt, à*

* August. epist. 162.

quo sunt secundi, post quem primi ante omnes, & super omnes Deos. We io honoure and reverence the emperoure in suche wyse, as is lawefull to us and expedient to him, that is to saye: as a man nexte and the second to god, of whome is derived al the power he hathe, but yet inferioure to god alone, for so is yt his pleasure to have it. For thus is he greater then all men, while he is inferioure but to God alonely. And the saide *Tertullianus* in his booke *Apologeticall* speaking of Emperoures: They know who hathe geven to them theyr governemente, they knowe what men they be them selfe, and understandinge they have of mans soules, but so that thei perceave that God is hee alone, under whose onely power they bee, and take them selfe as seconde to God, after whome they bee the chiefe before other, and above all the goddes: *Theophylactus ad Romanos super illud: * Omnis anima potestatibus sublimioribus subdita sit, Ait Apostolum hic universos erudire, sive sacerdos sit ille, sive monachus, sive apostolus, ut se principibus subdat.*

Let every soule be subiecte to the hygher powers. *Hoc est, Etiam si Apostolus sis, etiam si Evangelista, etiam si Propheta, aut quisquis postremo fueris: Non enim subvertit pietatem hac subiectio. Et non simpliciter, Pareat inquit, sed Subdita sit.* That is. Althoughe thou arte an Apostle, although an Evangelist, although a Prophete, or what soever thou art, be subiect, for this subjection over throweth no godlynes.

* Rom. 13.

And

And he sayth not only, let him obey, but let him be subiect. And yf the apostles be subiecte to Princes, muche more al byshops and patriarches, yea the byshops of *Rome* and all other. And it is written in the Cronycles: * *Dixit David Salomoni: Ecce divisiones sacerdotum & Levitarum in omne ministerium domus domini, assistent tibi, & parati erunt.* † *Et: David constituit principem ad confitendum domino, Asaph & fratres ejus.* ‡ *Et: Constituit Josaphat in Jerusalem Levitas & sacerdotes, & principes familiarum ex Israel, ut Judicium & causam domini, judicarent habitatoribus ejus, praecepitque eis dicens: Sic agetis in timore domini, fideliter & corde perfecto. &c.* David saith to Solomon: Beholde, the Priestes and Levites divided in companies to do all maner of service that perteyneth to the house of God, shall assiste thee and be ready.

** And in the xvi. Chapter, *David* dyd appoynte chiefly to thanke the Lorde, *Asaph* and hys brethren, &c. And *Josaphat* the Kinge, did constitute Levites and Priestes, and the aunciente heades of *Israell*, that they shoulde judge the judgemente, and the causes of the Lord, towarde al the inhabitauntes of the earth. And he charged them sayinge: Thus shall ye do in the feare of the Lorde, saythfullye, and in a perfecte herte. *Rex constituit turmas sacerdotales & Leviticis, unumquemque in officio suo. Et sequitur. Ezechias praecepit populo ut darent partes sacerdotibus, qui dedit consequenter decimas. Et sequitur quod ad regem cum Azaria sacerdote pertinet omnis dispensatio domus domini, & eorum qui ad eam*

* Par. 28.

† Par. 16.

‡ Par. 19.

** Par. 16.
attinent.

themperoure, that he would gladly obey his commaundemente, and sente thither his agentes to appere ther for him. as doth appere in the Epistles of *Leo* to *Martiane* the Emperoure. xli. xlvii. xlviii. and in the xlix. epistle to *Pulcheria* Empreffe. * And lykewyse desyreth *Theodosius* themperour to commaunde a concell of Byshops to be called in *Italy*, for taking awaye suche contencions and troubles, as at that tyme troubled the quietnes of the Churches. And in many mo epistles of the same *Leo*, it dothe manifestly appeare, that themperours alwayes assembled generall councelles by their commaundementes. † And in the syxe Councell general it appereth very plainly, that at that tyme the byshops of *Rome* made no claim nor used tyttle to call them selfe heddes universal over all the catholyke church, as there dothe appere In *subscriptione seu salutatione synodica suggestionis antedicta*, Whiche is thus *ad verbum*: *Piissimis dominis & sereniss. victoribus & triumphatoribus, dilectis filiis dei & domini nostri Jesu Christi, Constantino Magno imperatori, Heraclio & Tiberio Augustis, Agatho episcopus servus servorum dei, cum universis synodis subiacentibus concilio apostolica sedis.* in the superscription or salutation of the foresaid sinodical preamble, which is thus worde for worde: To the moſte godly Lordes and moſt noble victors and conquerours, the welbeloved chyl dren of God, and of our Lord Jesu Christ: to *Constantine* the great Emperoure, to *Eraclius* and *Tiberius Casars*, Byshop *Agatho* the servaunte of the servauntes of God, withall the convo-

* Epist. 81.

† Actiōe. 4.

cations

jestes, and may commaund the prieftes to do their offices, aswel as thei do other : And oughte by theyr Supreame office, to see that all men of all degrees do their duetyes, whereunto they be called, ether by God, or by the Kynge. And those Kinges that so do, chiefelye do execute well their office. So that the kinges highness taking upon him as Supreame heade of the Church of *Englande*, to see that aswell spirituall men as temporall do their dueties, doth nether make innovacion in the Church, nor yet trowble the ordre thereof: But dothe as the chiefe and the best of the Kynge of *Israell* did, and as all goode christiane Kinges oughte to doe. Whiche office good Christiane emperours always toke upon them, in callinge the universall counseles of all Countreies in one place, and at one tyme to assemble, to the entent, all heresies troubling the church, might be there extyrped : calling and commaunding aswell the byshope of *Rome*, as other Patriarches and all Primates, aswell of the east, as of the west : of the southe and of the northe, to come to the saide Counciles. As *Marlianus* themperoure did in callinge the greate conncell of *Calcedon*, one of the iiii. chiefe and firste generall councelles, commaunding *Leo*, then Byshope of *Rome*, to come therto. And albeit *Leo* nether lyked the tyme, whyche he would for a season shoulde have bene differred : nor yet the place whiche he would have had in *Italie*, wher the Emperour by his owne commaundement had called it to *Calchis* in *Asia*, yet he answered them-

ven to the church by the apostles, whose doctrine, whosoever overturneth, can be nether *Caput*, nor *Infimum membrum ecclesie*. Wherefore, albeit ye have heretofore stycked to the said wrongfully usurped power, moved thereto as ye wryte by your conscience, yet sythens now ye see further, yf ye luste regarde the mere truth, and suche auncient authours, as you have bene written to of in tymes paste, we would exhort you for the wealth of your soule, to surrender into the Byshop of *Romes* handes, your red hat, bi which he seduced you, trustinge to have of you, beyng come of a noble bloode, an instrument to aduance his vaine glorye, whercof, by the sayd hat, he made you participante, to allure you thereby the more to hys purpose. In whiche doyng ye shall retourne to the truth, from whiche ye have erred. Do youre duety to your soveraigne Lord, from whome ye have declyned.

And please thereby almyghtye GOD, whose lawes ye have transgressed. And in not so doyng, ye shall remayne in erreure, offendynge bothe almyghtye GOD, and youre naturall soveraygne Lorde, whom chiefly ye oughte to searche to please. Whiche thinge, for the good mynde that we heretofore have borne you, wee praye almightie God of his infinite mercy, that you do not. Amen.

F I N I S.

Imprynted at *London* in *Paules Church* yearde at the signe of the
Brasen Serpente, by *Reginalde Wolfe* Anno Domini *MDLX*.
Cum privilegio ad imprimendum solum.

Numb. XXV.

*A Memorial of Christoph. Urswick, in the
Collegiate Chapple of St. George at
Windsor.*

ORATE pro animabus Regis *Henrici VII.* & *Christopheri Urswick* quondam ejus Elemosynarii Magni & istius Coll. Decani *Ave Maria* + C: & benedicta sit sanctissima tua Mater *Anna*, ex qua sine macula processit tua purissima caro Virginea, *Amen. God have mercy on the Souls of Kyng Harry VII: and Christopher Urswick and all Chrystyn Souls, Amen.* Deus qui per unigenitum tuum ex utero virginis natum, ac morte passum, genus humanum redēisti, eripias quæsumus animas *Henrici VII* ac *Christopheri*, nec non omnium eorum quos ipse *Christophorus* dum vixit offendit, ab æterna morte atque ad æternam vitam perducas per Christum Dominum nostrum, *Amen. God have mercy —* ut supra.

N. B. *It appears by the foregoing Inscription that Urswick was Dean of Windsor, to which dignity (as not mentioned before) let me add the Mastership of Kings-Hall in Cambridge.*

Numb. XXVI.

Tho. Lupsets *Epistle to Edw. Lee in Vindication of Erasmus.*

THOMAS LVPSETVS.

Eduardo *Leo.*

NEQVEO satis mirari *Lee* optime, quodnam sit hoc in te novum & hactenus inter Christianos inauditum Charitatis genus, quinam iste zelus in Christum, quo te sic inebriatum prædicas, ut in insontes debacchari necesse habeas, nec in insontes modo: sed in eos etiam, qui te tum opera sua plurimum adjuvarunt, tum commendatione nobilitarunt insigniter. Nam non me fugit, ex istac eruditionis gloria, qua te tam sublimem effers, ut potissimum per quem promovisti provoces, quantum debeas *Erasmio*, non solum quicquid habes in Latinis litteris, verum etiam si quid habes in græcis. Cujus in te exercendo sudoribus, si tua respondisset diligentia in græcis litteris evasisse eo, ut tantus hodie videreris aliis, quantus nunc uni videris tibi. At in latinis, dum ejus opera volvis assidue, nonnihil fateor affecutus es, quod utinam collocasses honestius, quam in eo de-honestando, cujus te doctrina, nisi te dedecoraret ingratitudo, cohonestasset. Porro in Theologicis litteris aliquid incæpisti discere, dum jam biennium in illo vestigasti quod carperes. Plura nimirum cogniturus, si rectis oculis, ut
nunc

nunc fecisti iniquis, inspexisses, & tamen sic inspiciens tantum profecisti, ut novæ te nunc autorem disciplinæ suspiciamus, qua tuo doceamur exemplo, quod & oblatrare & obtrektare viro de nobis optime merenti liceat inoffensa charitate. Atque adeo ex zelo in ecclesiam, cum virum quibuscumque maledictis incessere, cuius labores egregie pii, ecclesiæ quotannis tantum effecerunt fructus, Atque utinam quidem * tam Christianæ fecisses istud, quam nec bene fecisse videris optimis, nec docte certe doctissimis. E quibus nemo est hic *Oxonia*, & ut ferunt, ne *Cantabrigia* quidem, cui non ex hoc libello tuo plus stropharum, fucorum, technarumque suboleat, quam hominem decere videatur, tantum simplicitatis præ se ferentem. Jam rem certe constat, multo secordius abs te expensam, quam vel a docto quantumvis exiguo tempore, vel tam longo propemodum ab indocto potuerit. Quod si vel opus, quod insectaris tam plenum fuit errorum, quam prædicas, vel ERASMVS ipse tam prorsus inscius, quam tibi credi postulas, cur homo usque adeo lynceus in aliorum vestigandis erratis plusquam biennio, non alia fere inveneris, quam quibus remet errasse prodideris, vel ad rem certe nihil magni momenti attuleris. Nam, ut aiunt hic, qui melius ista dijudicant, quam ego dijudicare sufficio: quanquam ipse quoque sparsim legi nonnullas quibus si consentiant reliquæ: testari possum eos vera dicere: qui dicunt: quod si de libro tuo convicia: si frivola: si tibi non intellecta sustuleris: reliquum non liber erit:

ſed pagina. Unum certe mirabor magnoperè:
te ſuſtinuiſſe ut ſcriberes: nunquam te de *Eraſ-*
mo locutum niſi honorifice: quum apud me-
ipſum jactaris. *Eraſmum* nec ſcripſiſſe unquam:
Imo nunquam eſſe ſcripturum vel verſiculos
duos de re ſacra: ubi tu ſi animum intenderes:
non aliquid invenires errati. Nunquam cui-
quam ita deus me amet: tale quid de te nar-
ranti fidem eram habiturus: niſi ex tuo ore,
ipſe meis auribus excepiſſem, qui non poſſum
credere, quin alia quoque abſurdiora multo in
Eraſmum apud tuæ factionis ſocios ſis debac-
chatus, cum apud me iſta auſus ſis effutire,
quem ut tu ante nuſquam allocutus fueras, ita
Eraſmo deditiſſimum noveras, utpote quem
jam audieras, *Eraſmi* dumtaxat viſendi & ſalu-
tandi cauſa, ab *Lutetia* uſque veniſſe *Lovanium*.
At ego mores iſtos ſimplicitati tuæ & zelo illi,
quem erga eccleſiam geris adſcribo. Atque
adeo tibi ERASMI nomine non ſuccenſeo, ut
etiam quæ in ipſum apud me expuiſti convicia
condonem. Video inſitum tibi a natura, quod
tamen poſthac ratione & rerum uſu corriges,
ut de his, qui de te bene meriti ſunt, male-
mereri ſtudeas. Quo enim erga te fuerim ani-
mo, judicent hii, qui *Lovanii*, *Lutetia*, qui
vel hic vel *Londini* me familiariter uſi ſunt.
Quo autem tu me perſequeris, ſatis declarant
ea, quæ de me cotidie tum calamo, tum lin-
gua deblateras. Quibus & alia multa, & illud
quoque ſpargis, me fuiſſe hujus tragoediæ ca-
put. Quod ideo nimirum ſpargis, ut me apud
Eraſmum in odium induceres. Verum id qua
oſtendas

ostendas ratione nullam habes, nisi forte, quia re confecta, & jam absoluto opere supervenerim. Quod ex nihilo tam subtiliter multa conjectare & commentari possis, acumen agnosco ingenii. Quod autem conjecturis tam pertinaciter hæreas, cavillantem & seditiosum sapit. At sane mihi nunquam eveniet, ut contumeliis à te provocatus contumelia respondeam. Fieri fortasse potest, ut quod tu facis zelo in ecclesiam & amore erga te, de quibusdam erratis tuis te admoneam, nisi tuum secutus exemplum, eorum potius admoneam alics. Nam apud te, ni fallor, filere præstiterit, qui tenerior sis, quam ut quicquam possis ferre, morosior, quam ut a quoquam ferri. Vale, *Oxonia* tertio cal. April. Tuus non secus, ac tu Erasmi
Thomas Lupsetus.

From a Book, printed in 4to. intit. *Epistolæ aliquot eruditorum, nunquam antehac excusa, multis nominibus digna quæ legantur a bonis omnibus, quo magis liqueat, quanta sit insignis cujusdam scycophanta virulentia.* Neither the Place where, nor the Year when printed, appears in the Book. But I take it to have been printed at *Basil*. Mr. Wood (col. 29. Vol. I.) mentions some such Thing to have been printed at *Basil* anno 1520.

From Mr. Tho. Hearne of Edmund Hall Oxon.

Numb. XXVII.

*Prayers constantly used by Sir Tho. More.**Oratio devotissima Thomæ More quondam
Cancellarii Anglie.**Pater noster, Ave Maria, Credo.*

O Holy trinitie, the father, the Sonne, and the holy Ghostee three egall and coeternall persons, and on almightie god, have mercy on me vyle abject, abominable sinful wretch, mekely knowledging before thyne highe majestic my long contynued sinfull lyfe even from my very chylthhoode hytherto, In my chyldehoode in this poynte, and in that poynte &c. After my chylthhoode in this poynte, and in that poynte &c. and so further by every age. Nowe good gracious Lorde, as thou gyvest me thy grace to knowledge, so gyve me thy grace not in only worde, but in harte also with very sorrowfull contricion to repent theym, and utterly to forsake theym. And forgyve me those Sines also, in which by myne owne defalte throughe evell affections and evell custom, my reason ys with sensualitye so blynded that I cannot discern for Synn.

• And illumen good Lorde myne harte, and gyve me thy grace to knowe theym, and to acknowledge them, and forgyve me my Sines neglygently forgotten, and bringe theym to my mynde with grace to be purely confessed of theyme, Glorious god, geve me from henceforth thy grace with litle respect unto the worlde,

worlde, so to sett and fixe fyrmely myne harte
 uppon thee, that I maye saye with thy blessed
 apostle Sainte Paule. *Mundus mihi crucifixus est*
& ego mundo, mihi vivere Christus est, & mori lu-
crum, Cupio dissolui, & esse cum Christo. Gyve me
 thy grace to amend my lyffe, and to have an
 eye to my ende, without grudge of death,
 which to theym that dye in the (good Lorde)
 ys the gate of a welthye lyffe. Almightye god,
Doce me facere Voluntatem tuam, fac me currere
in odore Unguentorum tuorum, apprehende manum
meam dexteram, & deduc me in Via recta propter
inimicos meos, trahе post te in chamo & freno maxil-
las meas, constringe quin non aproximo ad te. O
 glorious god, all sinfull fere all sinfull sorowe
 and pencyveness; all sinfull hope, all sinfull
 myrth and gladnes take from me. And on
 the other syde concerninge suche fere, such
 sorrowe, suche heavyness, suche comfort, con-
 solacion and gladnes as shall be profitable for
 my Soule. *Fac mecum secundum bonitatem mag-*
nam tuam Domine. Good lorde geve me thy
 grace in all my fere and agonye to have re-
 course to that great fere and wonderfull agonye,
 that thou my swete savyoure haddest at the
 mounte of *olyvet* before thy most bitter pas-
 sion, and in the meditacyon thereof to con-
 ceive ghostly comforte and consolacion pro-
 fitable for my Soule. Almightye God take
 from me all vayne glorious mindes, all appe-
 tites of myne own prayse, all Envye, Cove-
 tousnesse, Glotonye, Slouth, and Lecherye, all
 wrathfull affections, all appetyte of revenging,

all desyre or delyght of other folkes harme,
all pleasure in provokinge any person to wrathe
and anger, all delyte of exprobacion or insultacion
agaynst any person in there affliction
and calamitie.

And gyve me good Lorde, an humble,
lowly, quyet, peaceble, pacyent, charitable,
kinde, tender, and pytyfull mynde, with all
my workes, and all my wordes, and all my
thoughtes, to have a taste of thy blessed holy
spyrite. Geve me good Lorde, a full saythe, a
fyrme hope, and a fervent charytie a love to
thee good Lorde incomperable above the love
to my self, and that I love nothinge to thy
displeasure, but everye thyng in an order to
thee. Geve me good Lorde a longing to be
with thee, not for thadvoydinge of the calamities
of this wretched worlde, nor so muche for
thadvoydinge of the paynes of purgatorye, nor
of the paynes of hell neither, nor so muche
for the atteyninge of the Joyes of heaven in
respect of myne owne Comodytye as even for
a very love to thee. And beyre me good Lorde
thy love and favor, which thing my love to
theward (were that never so great) could not
but of thy great goodnes deserve. And per-
don me good lorde, that I am so bould to
aske so highe petitions, being so vyle a sinfull
wretche and so unworthye to attayne the low-
est, but yet good Lorde suche the be, as I am
bounden to wyshe and should be nener the
effectuall desyre of theym, yf manifolde fines
were not the lett. From which O glorious
Trinitie

Trinitie vouchsafe of thy goodnes to washe me wythe that blessed bloode that issued out of thy tendar bodye. O sweete savyour Christ in the dyvers torments of thy moste bitter passion take from me good lorde this lukewarme fascion or rather Keycoulede maner of meditation, and this dulnes in prayin to thee. And give me warme delite and quicknes in thinckinge upon thee, And gyve me thy grace to longe for thy holy Sacraments, and speciallye to rejoyce in the presens of thy blessed bodye (swete savioure Christe in the holy Sacrament of the Alter) and duely to thanke thee for thy gracyous vicitacion therwith, and at that highe memoriall, with tendar compassion to remember and consyder thy most bitter passion. Make us good Lorde participant of that holy Sacrament this daye, and every daye make us all lyvely members swete Savioure chrisite of thyne holy mysticall bodye thy Catholyke Churchē.

Dignare domine die isto, sine peccato nos custodire. Misereere nostri, domine misereere nostri, fiat misericordia tua domine super nos, quemadmodum speravimus in te. In te Domine speravi non confundar in aeternum. Ora pro nobis sancta Dei genetrix ut digni efficiamur promissionibus christi. Amen.

Oratio pro Amicis.

Almighty God have mercy on N and N as with speciall meditation and consyderation of every frend as godly affection and medytacyon requyreth.

Oratio

Oratio pro Inimicis.

Almightie God have mercy on M and M, and on all that bere me evell wyll, and wolde me harme, and there faultes & myne to geither by such easye tender mercyfull meanes, as thyn infinite wyfdom best can devyse, vouchsafe to amend and redresse and make us saved Soules in heaven togayther, where we may ever lyve and love togayther wyth thee and thy blessed Sayntes. O Glorious Trynitie for the bytter passion of our swete Savyoure Christ. *Amen.*

Lorde gyve me pacyenc in tribulacion, and grace in everye thinge to conforme my will to thync, that I may trulye say, *Fiat voluntas tua sicut in calo & in terra.*

*The thyng good Lorde that I pray for
Gyve me thy grace to labor for.*

A spyritual glasse dayly to loke on

Rede distinctly, pray devoutly, syghe depely, suffer pacyently, meke youe lowly, gyve no sentenc hastily, speke but rathe and that truly, prevent youre spech discretely, do all your dedes in charitye, temptation resyst strongly, breke his heade shortly, wepe bitterly, have compassion tenderly, do good workes busyly, love per-severently, love hertely, love faythfully, love god all only, and all other for hym charitably, love in adversytye, love in prosperity, thinke alwaye of love, for love ys non other but god hymselfe, Thus to love bringeth the lover to love without ende. *Amen.*

Dominus

Domine Jēsu Chrīste fili Dei vivi, qui pendens in cruce pro peccatoribus dixisti patri tuo, Pater demitte illis quia nesciunt quid faciunt. Scilicet pro crucifixoribus tuis orando. Obsecro te per hoc saluberrimum dictum tuum, ut demittas malefactoribus meis peccata eorum.

Numb. XXVIII.

*Sir Tho. More's Epitaph composed by himself.
Tabula affixa ad Sepulchrum Thomæ Mori
in Cancellis Ecclesiæ de Chelsey.*

Thomas Morus urbe Londinensi, familia non celebri sed honesta natus, in literis utcumque versatus, quum & causas aliquot annos juvenis egisset in foro, & in urbe sua pro *Shyreno* jus dixisset, ab invictiss. Rege *Henrico Octavo* (cui uni regum omnium gloria prius inaudita contigit, ut *fidei defensor*, qualem & gladio se & calamo vere præstitit, merito vocaretur) adscitus in aulam est, delectusque in consilium, & creatus eques, proquæstor primum, post Cancellarius *Lancastria*, tandem *Anglia*, miro principis favore factus est. Sed interim in publico regni senatu lectus est orator populi: præterea legatus Regis nonnunquam fuit, alias alibi: postremo vero *Cameraci* Comes & collega junctus principi legationis *Cuthberto Tunstallo*, tum *Londinensi* mox *Dunelmensi* Episcopo, quo viro vix habet orbis hodie quicquam eruditius, prudentius, melius. Ibi inter summos orbis Christiani monarchas rursus resecta fœdera, redditamque mundo diu desideratam pacem, & lætissimus vidit, & legatus interfuit: Quam

Quam superi pacem firment, faxintque perennem.

In hoc officiorum vel honorum cursu quum ita versaretur, ut neque princeps optimus operam ejus improbareret, neque nobilibus esset invisus, neque injucundus populo, furibus autem, homicidis, hæreticisque molestus, pater ejus tandem *Joannes Morus* eques, & in eum judicium ordinem a principe cooptatus qui regius confessus vocatur, homo civilis, suavis, innocens, mitis, misericors, æquus & integer, annis quidem gravis, sed corpore plus quam pro ætate vivido, postquam eo productam sibi vitam vidit, ut filium videret *Anglia* Cancellarium, satis in terram jam se moratum ratus, libens emigravit in cælum. At filius defuncto patre, cui quam diu supererat comparatus, & juvenis vocari consueverat, & ipse quoque sibi videbatur, amissum jam patrem requirens, & editos ex se liberos quatuor ac nepotes undecim respiciens, apud animum suum cæpit perfunescere. Auxit hunc affectum animi subsecuta statim, velut adpetentis senii signum, pectoris valetudo deterior. Itaque mortalium harum rerum satur, quam rem a puero pene semper optaverat, ut ultimos aliquot vitæ suæ annos obtineret liberos, quibus hujus vitæ negotiis paulatim se subducens futuræ posset immortalitatem meditari, eam rem tandem (si captis annuat Deus) indulgentissimi principis incomparabili beneficio resignatis honoribus impetravit: atque hoc sepulchrum sibi, quod mortis eum nunquam cessantis adrepere quotidie commonefaceret, translati huc prioris uxoris ossibus, extruendum curavit.

curavit. Quod ne superstes frustra sibi fecerit, neve ingruentem trepidus mortem horreat, sed desiderio Christi libens oppetat, mortemque ut sibi non omnino mortem, sed januam vitæ facilioris inveniat, precibus eum piis, lector optime, spirantem precor defunctumque prosequere.

Epitaphium inibi fixum.

*Chara Thomæ jacet hic Joanna uxorcula Mori,
Qui tumulum Aliciæ hunc destino, quique mihi.
Una mihi dedit hoc conjuncta, virentibus annis,
Me vocet ut puer & trina puella patrem.
Altera privignis (qua gloria rara noverca est)
Tam pia quam gnatis vix fuit ulla suis.
Altera sic mecum vixit, sic altera vivit,
Charior incertum est hac sit, an hac fuerit.
O simul o juncti poteramus vivere nos tres
Quam bene, si fatum religioque sinant!
At societ tumulus, societ nos obsecro calum,
Sic mors, non potuit quod dare vita, dabit.*

Numb. XXIX.

*Testamentum extremum Erasmi Roterodami
in nomine sanctæ TRINITATIS.*

DESIDERIUS ERASMUS ROTTERODAMUS fretus diplomatibus Cæsaris, summi Pontificis, ac magnifici Magistratus inclytæ civitatis *Basiliensis*, hoc meo chirographo renovo supremam voluntatem meam, quam quocunque titulo firmam ac ratam haberi volo; irritum vero si quid aliud testatus sum. Principio, certus me nullum habere legitimum hæredem, præ-

præstantissimum virum D. *Bonifacium Amerbachium* omnium facultatum mearum hæredem instituo: Exequutores vero *Hieronymum Frobenium*, & *Nicolaum Episcopium*. Bibliothecam meam jam quidem vendidi D. *Joanni a Lasco Polono*, juxta Syngrapham super hoc contractu inter nos confectam: non tradentur tamen libri, nisi hæredi numeravit ducentos florenos. Quod si ille pactum remiserit, aut me prior e vita excefferit, liberum esto hæredi, de libris statuere, quod velit. D. *Lodovico Bero* lego horologium aureum. *Beato Rhemano* cochleare aureum cum furcinula aurea. M. *Petro Vetereo* centum quinquaginta coronatos aureos: tantundem *Philippo Montano*. *Lamberto* Famulo, si mihi morienti adfuerit, ducentos florenos aureos, nisi ego vivus hanc summam ei numeravero. D. *Joanni Brischio* Lagenam argenteam. D. *Paulo Volsio* florenos aureos centum. *Sigismundo Telenio* ducatos centum & quinquaginta. *Joanni Erasmo Frobenio* duos annulos, quorum alter non habet gemmam, alter habet gemmam subviridem, *Gallis* dictam *Turquoys*. *Hieronymo Frobenio* lego omnes vestes meas, omnemque supellectilem meam, lancam, lineam, & ligneam: præterea poculum quod habet insignia Cardinalis *Moguntini*. Uxori ejus annulum, qui habet imaginem mulieris in tergum respicientis. *Nicolao Episcopo* poculum cum operculo, quod in pede habet versiculos insculptos. *Justina* uxori ejus duos annulos, quorum alter habet adamantem, alter *Turquoys* minorem. M. *Everardo Goclenio* poculum argenteum, quod in summo habet imaginem *Fortuna*.

tuna. Si quis legatariorum interciderit, quod legatum erat, in hæredis arbitrio esto. Hæres, præter ea, quæ per syngrapham designavi, sibi accipiet, quicquid super fuerit poculorum, aut annulorum, aut rerum similium; adhæc numismata, insignia, & *Lusitanos* cruciatos, Regis *Polonia* & *Severini Boneri* faciem exprimentia, aliaque his similia. Præterea ducatos omnes duplices & quadruplices. Pecuniam apud *Everardum Goclenium* depositam, illa in *Brabantia* dispensandam relinquet, quemadmodum ei mandavi. Si quid apud *Erasmum Schetium* erit reliquum, ab eo repetet, eamque pecuniam, ac reliquam omnem, quæ superfuerit, suo arbitrio & ex consilio Exequutorum distribuet in usus pauperum ætate ac valetudine infirmorum, item in puellas nupturas, in adolescentes bonæ spei: breviter, quosunque subsidio dignos judicaverit. Hanc extremam voluntatem meam, quo plenior sit fides, propria manu descripsi, ac peculiare annuli mei sigillum, Terminum, adfixi *Basilea* in ædibus *Hieronimi Frobenii*, duodecima die *Februarii*, Anno a Natali Domini. M. D. XXXVI.

Numb. XXX.

A Catalogue of Erasmus's Works.

*Index omnium Des. Erasmi Roterodami
Lucubrationum, juxta ordinem Tomorum.*

As printed in the last edition of Mr. *Le Clerc*
at *Leyden* 1703.

In the first Tome.

DE Copia Verborum ac rerum, libri duo.
Theodori Gazæ Grammatices, libri duo.
Syntaxis. *Ex Luciano versa:*

Saturnalia.

Cronosolon, i. e. leges Saturnalicæ.

Epistolæ Saturnales.

De luctu.

Abdicatus.

Icaromenippus.

Toxaris.

Alexander, five Pseudomantis.

Somnium.

Timon.

Tyrannicida.

Erasmi declamatio Lucianicæ respondens.

De iis, qui mercede conducti degunt.

Dialogi amatorii XVIII.

Hercules Gallicus.

Eunuchus.

De Sacrificiis.

Lapithæ, five convivium.

De Astrologia.

De Ratione conscribendi Epistolas.

De Pueris statim ac liberaliter instituendis.

De

De Ratione Studii.

De Laude Medicinæ.

Libanii aliquot declamationes versæ.

Similium liber unus.

Colloquiorum liber.

De recta *Latini Græque* sermonis pronuntiatione.

Ciceronianus, sive de optimo dicendi genere.

De Civilitate morum puerilium.

*Galen*i exhortatio ad bonas artes, versæ per
Erasmum.

Epitome in elegantias *Laurentii Valla*.

Euripidis Hecuba & Iphigenia, *Erasmo* Interprete.

In Nucem Ovidii Commentarius:

Epigrammata diversi generis.

In the second Tome.

Adagiorum Opus.

In the third Tome.

Epistolarum Opus.

In the fourth Tome.

E Plutarcho versæ:

De Discrimine Adulatoris & Amici:

Quomodo utilitas capiatur ab inimicis:

De tuenda bona valetudine.

Principi maxime philosophandum.

Animi an Corporis graviores morbi.

Num recte dictum sit, Ἀδὲ βίωσας;

De Cupiditate divitiarum.

De cohibenda iracundia.

De Curiositate.

De vitiosa verecundia.

Apophthegmatum Libri VIII.

Moria Encomium, h. e. Stultitiæ laus.

Panegyricus ad *Philippum Burgundionum* Principem.

Ad eundem carmen gratulatorium.

Institutio Principis Christiani.

Isocrates de regno administrando.

De Morte declamatio.

Declamatiuncula gratulatoria.

Pacis Querimonia.

Lingua.

Xenophontis tyrannus.

De senectute carmen.

In the fifth Tome.

Enchiridion Militis Christiani.

Oratio de virtute amplectenda.

Ratio veræ Theologiæ.

Paraclesis.

Modus confitendi.

Enarratio Psalmi, *Beatus vir.*

Enarratio Psalmi, *Quare fremuerunt Gentes.*

Paraphrasis in Psalmum, *Domine quid multiplicati.*

Concio in Psalmum, *Quam invocarem.*

De Puritate Ecclesiæ Christi.

Enarratio in Psalmum, *Dominus regit me.*

De bello *Turcis* inferendo consultatio.

Enarratio in Psalmum, *Benedicam Domine in omni temp.*

Enarratio in Psalmum, *Dixi Custodiam vias meas.*

De amabili Ecclesiæ concordia.

Concio in Psalmum LXXXV.

De misericordia Domini Concio.

Virgi-

Virginis & Martyris comparatio.

Concio de Puero *Jesu*.

Epistola consolatoria ad virgines sacras.

Christiani matrimonii Institutio.

Vidua Christiana.

Ecclesiastes, sive de ratione concionandi.

Modus orandi Deum.

Symbolum, sive Catechismus.

Precationes.

* Pæan Virgini matri dicendus.

Oratio ad *Mariam* in rebus adversis.

De Contemptu Mundi.

De tædio & pavore Christi disputatio.

De preparatione ad Mortem.

Ode de casa natalicia *Jesu*.

Expostulatio *Jesu* cum homine pereunte.

* Hymni varii.

Liturgia virginis *Lauretana*.

Carmen votivum *Genovesa*.

Commentarius in duos Hymnos Prudentii, de
natali & epiphania pueri *Jesu*.

Christiani Hominis institutum carmine.

* Epitaphia in *Odiliam*.

In the sixth Tome.

Novum Testamentum cum Annotationibus.

In the seventh Tome.

Paraphrases, in totum N. Test. Excepta Apocalypsi.

In the eight Tome.

Ex *Chrysostomo* versa.

Adversus *Judaos*, Homiliæ v.

H a

De

De Lazaro & Divite, Homiliæ IV.

De Visione, Homiliæ V.

De *Philogonio* martyre, Homilia I.

De orando Deum, libri II.

De *David* & *Saule*, libri III.

Quum Presbyter esset designatus, Homilia I.

In Psalmum, *Cantate Domino*.

Quum *Sarioninus* & *Aurelianus* acti essent in exilium Hom. I.

De fide *Anna* Homiliæ II.

Commentariorum in *Acta* Apostolorum, Homiliæ IV.

Commentariorum in secundam ad *Corinthios*, Homiliæ VII.

In Epistolam ad *Galatas*.

In Epistolam ad *Philippenses*, Homiliæ II.

Ex *Athanasio*.

De sancto spiritu Epistolæ II.

Contra *Eusebium* de *Nicana Synodo* Epistolæ II.

Apologetici duo adversus eos, qui calumniabantur, quod in persecutione fugisset.

De Passione Domini, Homilia I.

De hoc, quod scriptum est, *Euntes in vicum, quod contra vos est*.

De Virginitate.

De Peccato in spiritum,

De Spiritu sancto.

De *Origene*.

De vita, phrasi, & operibus *Origenis*.

Fragmentum in Evangelium *Matthæi*.

Ex *Basilio*.

Principium *Esaia*.

De spiritu sancto, Liber.

De

De Laudibus jejunii, Homiliæ II.

In the ninth Tome.

Epistola Apologetica in *Dorpium*.

Ad *Jacobum Fabrum Stapulensem*.

Ad *Jacobum Latomum*.

Ad *Atensem* pro Declamatione matrimonii.

Apologia de, *In principio erat sermo*.

Apologiæ tres ad Notationes *Edvardi Lei*.

Ad *Jacobum Lopim Stunicam*.

Adversus *Sanctium Caranzam*.

De loco, *Omnes quidem resurgemus*.

In Natalem *Beddam*.

Adversus *Petrum Sutorem Cartusianum*.

* Appendix de scriptis *Clithovei*.

Declarationes adversus Theologos *Parisienses*,

Ad *Phimosthomum* de Divortio.

Ad juvenem *Gerontodidascalum*.

Ad Monachos quosdam *Hispanos*.

Ad *Albertum Pium Carporum Principem*.

De esu Carnium.

De libero Arbitrio Collatio.

Hyperaspistæ diatribes, Libri II.

Purgatio adversus epistolam *Lutheri*.

* Detectio præstigiarum libelli cujusdam,

Adversus pseudo evangelicos Epistola.

Ad *Eleutherium* Epistola.

Ad *Grunnium*.

Ad fratres *Germania* inferioris.

Spongia adversus aspergines *Hutteni*.

Pantalabus, sive adversus febricitantem.

Adversus mendacium & obrectationem.

Antibarbarorum liber.

Ad quosdam gracculos Epistola.

Responsio ad *Petri Curtii* defensionem.

De Termino, Epistola.

By some verses of Leland he seemed to have wrote something that he called Cygnea Cantio.

Quid fuit in causa, moriens quod nuper *Erasmus*
Cognæum tauto presserit ore melos?

Quæ solet argutos cantores reddere Cygnos,
Non flavit Zephyri lenior aura sui.

The End of the Catalogue of Erasmus's Works.

Numb. XXXI.

*An Extract out of the Grace-Book of the
University of Cambridge.*

ANNO 1505 Conceditur *Des. Erasmo* ut unicum vel si exigantur duo responsa una cum duobus sermonibus ad *Clerum* sermoneque examinatorio *, & lectura publica in Epistolam ad *Romanos* vel quævis alia sufficiant sibi ad incipiendum in Theologia sic quod prius admittatur Baccalaureus in eadem & intret libros sententiarum Bedellisque satisfaciatur.

Erasmus to Rich. Croke upon his succeeding him in the Greek Professor's Chair.

Gratulor, mi *Croce*, professionem istam tam splendidam, non minus honorificam tibi quam frugiferam *Academia Cantabrigiensi* cujus commodis equidem pro veteris hospitii consuetudine peculiari quodam studio faveo.

* So called sayes *Caius*, quia ante a Doctoribus Theologicis examinabatur quam de suggesto pronunciabatur propter *Wiccliffi* doctrinam. *Jo. Caii* Antiq. *Cantab.* Acad. lib. 2.

Joannis

Numb. XXXII.

Joannis Heliaris, Angli *Epicedium in*
Erasmi mortem.

NOMINIS *Alcida* non tantum clava paravit,
 Monstrosas fertur qua domuisse feras,
 Exiguus solidæ quantum peperit tibi laudis,
 Articulis calamus ductus *Erasme* tuis.
 Ille feris vastum portentis liberat orbem,
 Et peragit valida bella cruenta manu.
 At tua barbaricæ facundia clara triumphat,
 Et vitium ex animis optima scripta fugant,
 Augiacum magno stabulum sudore repurgat,
 Invietaque simum dimovet ille manu.
 At tua monstriferis sacros simul atque profanos
 Auctores mendis sedula cura levat.
 Hic clava horribilem nodosa contudit hydram,
 Quæ cæpit propriis ditior esse malis.
 Tu truci invidiæ vibrantis undique linguas,
 Et cohibes penna sibila dira tua.
 Ille ferox sævi peragit dum iussa tyranni,
 Immensis spaciis dissita monstra petit.
 In te certatim *κρυαύχονα* monstra feruntur,
 Inque tuum jaciunt livida tela caput.
 Sed tamen ut victis portentis dicitur ille,
 Ad proprios semper victor abisse Lares:
 Sic tua, certamen læsus quodcunque capeffis,
 Gloria devicto clarior hoste nitet.
 Illius assidua exercent discrimina corpus,
 Perpetuusque negat ocia cuncta labor.
 Utraque *Erasme* tui studiis pars sudat honestis,
 Et legit, aut condit irrequieta libros,

Hic vanos titulos & nomen inane reliquit,
 E queis posteritas commoda nulla capit.
 At tu digna lini cedro monumenta relinquis,
 Postera quæ insigni tempora fruge juvent.
 Jam portentorum domitorem tetra libido
 Perdomat, & crepidis mollis amica ferit,
 At tu perpetuo macerata carne labore.
 Fæda voluptatum sub pede regna teris.
 Fingitur hic patrio demum donatus olympo,
 Qui tamen æterno tostus in igne jacet,
 Te vero ad summi divina palatia Christi
 Evexit sancta cum pietate fides.

ΤΟΥ ΑΥΤΟΥ
 ΙΩΑΝΝΟΥ ΗΛΙΑΡΟΥΣ, ΑΓΓΛΟΥ,

eis τὸ μέγαλ' Ἑρασμον.
 Στοιχείων πῦρ λαμπρότατον, χρυσός δὲ μετέλλων,
 Φωσφόρος ἀσάων ἐπὶ φαεινότητος.
 Παιδείας δ' αὐγαῖς ἔγω σιλάγησιν Ἑρασμος,
 Πῦρ, χρυσόν, αὐτόν φωσφόρον ὅτε νικᾷν.
 Φοῖβος ἔλυ ἔπερος, καὶ Φαιδραῖς νῦν τε, λόγων τε,
 Λαμπάσι καὶ κτίσιν Φώτισε κόσμον ὅλον.

ΤΟΥ ΑΥΤΟΥ ΑΛΛΟ.
 Καὶ μίαν οἱ πολλοὶ κοσμεῖν πᾶν ἀδυνατῶσιν,
 Εἰς δὲ μέγας κόσμῳ κόσμον Ἑρασμος ὅλον.

ΑΛΛΟ ΤΟΥ ΑΥΤΟΥ.
 Ἐν χοῖκῳ τῷ τῷ τὸ Ἑράσμεν σήματι σῶμα
 Κεῖτ', εἰς χῆν φυσικῶς χῆς ἐπανερχόμενος.
 Ζῇ δὲ ψυχὴ μακάριον μετ' ἀγήραος ἀθάνατος τε,
 Πρὸς Θεὸν ἰπλάμενη, ὃν πεπόθηκεν αἰεὶ.
 Ζῇ δ' ἀνδρὸς κλειτὴ φήμη, καὶ ζήσῃ ἕως γ' αὖν,
 Αὐτὸς ἐγερθεῖσαν σάρκα τὸ πνεῦμα λάβῃ.
 Σαρκὸς ζημία μικρά, μέρος δὲ τὸ κρεῖττον Ἑράσμος
 Ζῇ, πάλιν ἐν πυλάτῳ ἡματι ζήσῃ ὅλος.

Numb. XXXIII.

G. URSINI VELII
SLESII GERMANI
GENETHLIACON
DESIDERII ERASMI,

NATALIS rediit dies *Erasmi*,
Partus conscia lux beata magni,
Fausto sydere, sole gratulante,
Et diis auspibus favente cœlo
Adfensu genii beatioris
Exsultantibus *Aonos* puellis,
Phæbo dulcius accinente Carmen.

Ad communia sacra jam frequentes,
Et natalitias adeste pompas,
Quorum frons hedera viret sequaci,
Et *Parnassia* luculenta *Daphne*
Lambit tempora; quosque semidivos
Virtus nobilitat, manusque bello
Non instrenua, quosque semidivos
Vatum carmina naviter bearunt.

Hac nil candidius die *Batavis*
Illuxit, populisque, quos inundant
Ister maximus, auriferque *Rhenus*,
Qua lætus puer extulit sub auras
Tam sanctum caput: affuit beatæ
Dextra *Juno* facillima parenti.
Ter *Lucina* vocata, ter repressit
Ultro parturientis hæc dolorem.

Extemplo

Extemplo positum est onus suave
Et felix utero recessit infans,
Vitæ ad munera, luminis sub oras.
Natum prima vocat recens *Erasmus*,
Divorum monitu beata mater,
Rebus nomen & omen auspicatum,
Ut quo nil meliusque, gratiusque
Largiri potuere fata nobis,
Nil concedere dii queunt benigni.
Majus nec dederant prius, dabuntque.

Nati lanificæ manum sorores
Admôrunt niveis repente filis,
Et lætos glomerant dies benignæ.

Porro limen ad extimum Comatus
Magnæ *Cynthia* adstitit parentis,
Vitæ cum cecinit Deus, futurum
Divino *Patareus* ore cursum,
Et sanctam pueri indolem retexit
Fætusque ingenii laboriosos.

Cum *Phæbo* cecinere tum puellæ
Hippocrenides, audiit sub imis
Rhenus fluctibus, extulitque canum
Rauco fonte caput, simul lacertos
Muscoso levat uvidos ab antro.
Insuetæ stupet evocatus amnis
Blanda ad murmura vocis, & novarum
Miratus faciem nimis dearum,
Intonsique Dei fides canoras
Mox cursum requievit incitatum.
Cum *Latoni*us interim *Phanetes*
Et carmen cecinere tale musæ,
Sed divinius ore grandiori,
Terris orte puer modo *Batauis*

Acces-

Accessure meæ novum cohorti
Et primum decus ævitatis hujus
Summis mactæ bonis. Tibi ecce fontes
Pandit *Cyrrha* suos, & ampliori
Vena *Pierii* fluunt liquores:
Atque arces referat suas *Citheron*,
Et sacrum penetralius recludit
Imis ex adytis. Puer *Latina*
Junges *Pallada Cecropem Minerva*
Admirantibus omnibus vicissim
Romanis simul, & simul *Pelasgis*.
Quin sub tempus idem, probe rotunda
Ore, atque eloquio disertiore
Insectabere Barbaros Magistros,
Incultamque redargues loquelam,
Insanas & ineptias refelles
Sana mente, severitate justa.
Post idem reducem suis *Philippum*
Regnis usque ab *Ibericis* profectum
Verbis excipies: & universi
Consensu populique patriæque
Dices nomine gratulationem:
Casus difficiles, iterque durum,
Attactumque *Britannia* minaci
Tempestate solum: proinde gestas
Tot res egregie domi forisque
Ingenti simul explicabis ore,
Regis quo nihil orbis ante majus
Vidisset, propria hæc tibi fuissent
Si *Germania* dona, *Cæsarique*
Æqua mente *Jupiter* faveret.

Verum heu vocibus usque luctuosis
Immaturum obitum, necemque acerbam

Defle-

Deflebis Juvenis, manumque duram
Et fati violentiam maligni
Incusabis, & usque & usque amaras
Nequicquam querimonias profundes.
Exin majus opus reconditumque
Nulli consimili modo priorum
Tentatum aggredi, quodque abunde
Diversa scatet eruditione.
Non calle ingredieris ante trito,
Nec vestigia nota consecurus,
Aut pressa alterius solo meabis.
Et jam *Græcæ Paræmia & Latina*
Terfa fronte aperitur explicata.
Dii quantum est operis? quid hoc librorum?
Pleno est copia florulenta cornu,
Tum *Græci* generosus *Euripidis*
Assumens tragicam severitatem,
Ad proscenia *Romuli* vocabis:
Cum vates opera tua *Pelasgus*
Fortunas *Agamemnonis* cadentes
Et fletus *Hecubæ* amarulentos
Orchestram bene ductus in *Latinam*
Romano gravis intonabit ore.
Plutarchi tetricas subinde *Chartas*
Nec non scommata falsa *Luciani*,
Queis mores hominum suave carpit,
Illuditque deis, nihil verendo,
Donabis nivea Latinitate,
Dein mentes hominum libidinosas,
Nec non pectora cæca pravitate,
Et vitæ tenebras periculosa
Scite nomine *Moria* notabis.
Scribes milite digna *Christiano*,

Et quæ vir sapiens bonusque vitet
Trades, quæque sequatur examuffim.
Tum vero sua Principes docebis
Quæ sint officia: & quibus reguntur
Gentes artibus, & tenentur urbes.

Purgabis veteres *Sophon* libellos
Mendis: interituque vindicabis
Scripturas *Seneca* catas severi.

Et sanctos *Hieronimi* labores
Antiquum revocabis ad nitorem.

Legum denique sacra tu novarum
Cunctis Biblia rectius legenda
Et *Græcis* dabis, & dabis Latinis.

Tu quicquid rigida phrasi per orbem
Ætas prisca rudisque publicavit,
Pauli dogmata, & irreprensa *Christi*
Edicta, ac monitus benigniores,
Trades omnia puriore liugua,
Divinæ bonitate fretus auræ.
Ostendes duce cælitum favore
Quanta numinis incitata flamma
Summi buccina patris inter ægros
Tum degens homines, salutis auctor
Et vitæ melioris excitator,
Princeps luminis, ore quo profari,
Christus vel potuit, vel est locutus.
Myſtes ſacrificus Dei ſubinde
Placabis prece cælites, & aras
Colluſtrabis odoribus *Sabaïs*,
Semper rite litabis adprecatus.
Tu decreta Dei atque jura cæli
Perſcrutabere funditus, perennem
Callebis ſapientiam decorum

Supremis

CXX.

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Romes *Socraticis* frequens ab arcis
ræsentes animæ omnibus medelas.
t sanctæ dabis instituta vitæ
gens sobrietate vel *Platonis*.
Scripturas quoque temperabis omnes
estivo sale, Comico lepore.
ec tum feceris antequam senecta
anges undecimum gravante lustrum,
t terras simul exteras adibis.
Primum *Lutetia Parisiorum*
ctatus sapientiæ magistros
trabis penitus larem *Sophia*.
Mox *Roma* tereti & potente lingua
cunda *Ciceronis* in palæstra
esudabis: & impiger disertis
ibris, *Felsinea* vacabis urbe.
Vises cæruleos item *Britannos*,
t versabere regiis in aulis
ter nomina magna, & optimates,
Terros, procereſque purpuratos.
t dignaberis omnium favore
ita mirifice decorus omni,
ura mente, suavitate morum,
t dulci eloquio, ac deæ suasu
ibus, omnibus unus adlubesces.
Imprimis, hominum eruditiorum
gens præsidium decusque rarum
ræclaris *Guilielmus a Waramis*,
Nullis non animique corporisque,
ortunæ quoque dotibus beatus
e magni faciet: nec ille solum
rimas inter erit viros *Britannos*
ad virtute sua, sibi hoc vel ipsum

Supremis animum artibus colendo,
Quæ posthac pius omnibus repandens
Magnis digna diis loqueris unus.

Sed cum livor edax, & invidendi
Infelix rabies, sibi que tantum
Importuna lues, & atra pestis,
Summis immineat subinde rebus :
Nil acti cruciabili furore
Vecordes tibi Zoili, tot uni
Vasta intemperie sua nocebunt,
Non impune tibi graves futuri.
Latratus facies pili improborum,
Pelles infidias furentum inanes,
Vim rupturus & impetum malorum,
Et linguas cohibebis impudentes.
Quin plures veluti manu retusi
Convicti rationibus disertis
Entello tibi concident *Dæretes*.
Cui pænas tibi sunt daturi easdem,
Quas victus mihi *Marsias* pendit
Detracta cute, nudus & cruentus.

At longum fuerit, nimisque longum
Complecti numero tuos labores,
Et producere cuncta nominatim,
Ex te, sicut *Hymettiis* ab alveis
Favis *Attica* mella cum *Latinis*
Undabunt locupletius per orbem.
Primas quicquid agas feres, rotundi
In leges bene carminis ligabis
Sermonem, & facies repente versus
Affines *Lyricis Horatianis*.
Scribes verba modis celer solutis
Magno cum *Cicerone* fulminabis.

Promes

Promes *Socraticis* frequens ab arcis
Præsentēs animæ omnibus medelas.
Et sanctæ dabis instituta vitæ
Ingens sobrietate vel *Platonis*.

Scripturas quoque temperabis omnes
Festivo sale, Comico lepore.
Hæc tum feceris antequam senecta
Tanges undecimum gravante lustrum,
Et terras simul exteras adibis.

Primum *Lutetia Parisiorum*
Sectatus sapientiæ magistros
Intrabis penitus larem *Sophia*.

Mox *Roma* tereti & potente lingua
Facunda *Ciceronis* in palæstra
Desudabis: & impiger disertis
Libris, *Felsinea* vacabis urbe.

Vises cæruleos item *Britannos*,
Et versabere regiis in aulis
Inter nomina magna, & optimates,
Heroas, procereſque purpuratos.
Et dignaberis omnium favore
Vita mirifice decorus omni,
Pura mente, suavitate morum,
Et dulci eloquio, ac deæ suasu
Pithus, omnibus unus adlubesces.

Imprimis, hominum eruditiorum
Ingens præsidium decusque rarum
Præclaris *Guilielmus a Waramis*,
Nullis non animique corporisque,
Fortunæ quoque dotibus beatus
Te magni faciet: nec ille solum
Primas inter erit viros *Britannos*
Sed virtute sua, sibi hoc vel ipsum

Toto nomen in orbe vendicabit.

Amplexabere candidos politi
 Mores ingeniumque dulce *Mori*;
Mori, cui fluet undequaque versus
 Conditus sale, melle, felle, risu.
 Tunc pro materia rei notatæ
 Hic comis popularitate vitæ,
 Prudens, ingenuusque, perspicaxque
 Omnes ante alios placebit unus.
 Cui tu credere cogitationes;
 Quin & seria libere jocosque
 Audebis, tibi dedito sodali
 Mutam præcipue fidem cōfenti.

Illinc deinde reversus adjacentes
Rheno belligeras adibis urbes
 Duri ex *Helvetii* jugis profectus.
 Hic te *Captivum* innocens videbit,
 Pullati rabie gregis tot annos,
 Rictu & Mordicus appetitus atro,
 Oblectaberis hospitalitate
Rhenani & studiis simul *Beati*.
 Doctorum tibi quicquid est ubique
 Applaudet reduci, tibi & *Latina*
 Assurget bona pars sodalitatis.
 Nostri & nominis universus ordo
 Inclinet caput omnibus theatris.

Illis culte locis, *Erasme*, canus
 Post quinquennia jam decem peracta
 Nocturnas vigilabis ad lucernas,
Hebraæ salebrosa verba linguæ
 Exemplum studiosus ad *Catonis*
 Edifces, fitis impotens honesti
 Et famæ precium, nihil jubebit

Non tentare boni : proinde nunquam
 Magnorum obfaturaberis laborum.
 Porro, cætera quæ fequitur ætas
 Divinis inhiabit apta rebus,
 Humanis moderatius vacabit.
 Quanquam confiliis fenatuique
 Regum addictus eris, fideliorque;
 Et non ultima pars patrum fereris.

Te vitæ tenor innocens, & ufus
 Commendabit honeftior : tibi ufque
 Cordi fimplicitas, bonum, piumque :
 Et recti ftudium, inque taminatus
 Vitæ candor erit beatioris :
 Et victus fine forde mundiores.

Hæc tum *Phœbus Apollo* vera nobis .
 Olim præcinuit : Deo canenti
 Fatorum ftabilis ftatim potestas
 Subfcripfit : fubito, O *Erafme*, prodis
 In lucem, nova lux tibi tuique
 Non folum genitus, fed univerfo
 Orbi nafceris, optimum decorum
 Munus : quale nec antea dederunt,
 Nec funt, ut reor, amplius daturi.
 Debebunt alii penatibus diis,
 Communi & patriæ, parentibusque :
 Uni patria debitor *Erafmo* eft.
 Huic *Germanicus* orbis & *Latinus*
 Nec non *Gracia* reftituta debent,
 Tot propter varios viri labores,
 Dotesque ingenii affluentiores.

Hunc quantum eft hominum modo bonorū,
 Quantum vivit in orbe candidorum,
 Hunc & fœmina, virque, & hunc puellæ,

Imberbes pueri, senesque cani
 Exornate diem, dies *Erasmi*
 Hic natalitius meretur esse
 Toto festus in orbe: Vos *Erasmum*
 Et donis, & honoribus decorum
 Omnes accumulate. Nunc & omnes
 Ante aras bona dicitote verba,
 Et linguis animisque confavete.
 Illi nunc bona comprecemur omnes,
 Soles ariolemur & beatos.
 Quot vixit numeret tot ille posthac
 Natales celebres & auspicatos.
 Hæc illi rata vota dii benigni
 Possunt reddere: vota Dii vel ista,
 Ut iusti fuerint, rata exsequuntur.

Numb. XXXIV.

John Leland's Verses on Erasmus, and several of his Friends mentioned in the foregoing History.

Ad Desiderium Erasmus Roterodamum.

SI vis *Castalio* choro placere,
 I nunc, I mea sed gradu citato
 Dulcis *Pieri*, gentis ad nitentes
 Agros *Helvetica*, recurvus undis
 Qua *Rhenus* tumidis volat per arces.
 Defluxu *Basileas* amæno.
 Illic invenies disertum *Erasmum*,
 Insigne eloqui decus Latini,
 Pulsantem querulo lyre canoros

Nervos

Nervos pollice ; subtimentibus cum
 Musis, tum Clario : inclytos honores
 Ne mons verticibus facer duobus
 Perdat, ne titulos suos *Cytheron*,
 Et dent *Tentonico* locum poetæ.
 Cui si *Pieri* plurimam salutem
 Nostro nomine dixeris, statim ulnis
 Te amplexabitur obviis benignus.

In Laudem Desiderii Erasmi.

Oratore bono tumeat *Demosthene Græcus*,
 Et celebret *Marcum* turba *Latina* suum :
 Dummodo collaudet magnum *Germanus Erasmus*
 Eloquii cujus fons & in ore fluit.

*Ad Gulielmum Blondum, titulo Montioii,
 illustrem.*

Sequanicis mitto parvum tibi munus ab Oris,
 Candida *Pierii* gratia *Blonde*, Chori :
 At si animum spectes, magnum misisse videbor,
 Res ubi deficiunt, est voluisse satis.

*Ad Carolum Blondum, Guil. Blondi Com.
 Montioii Filium.*

Parvum candidule en tibi libellum
 Dono *Carole*, mittimus, quem *Hæmæro*
 Magno Thespiadum facer sororum
 Ut vero tribuit Chorus parenti.
 Tu munus specie licet pusillum
 Ne spernas tamen. Indicus lapillus

Sæpe est vel *Pariis* prior columnis.
 Ne spernas *Latina* lyræ moventem
Gracum stamina suaviora *Homerum* :
 Nam musa illecebras habet *Latina*,
 Quæ sæpe *Aonios* tenent poetas.

Ad Tho. Bedellium.

Suppeteret mihi si dicendi tanta facultas
 Olim quanta fuit *Naso* poeta tibi :
 Aut mihi si dives præstaret copia cornu,
Virgilii quondam quale fuisse canunt :
 Te vel in illustri tabula depingere vellem,
Bedelli, *Aonii* candida fama gregis.
 Sed quoniam non ista meo dat curta supellex
 Ingenio, vati sit voluisse fatis.
 Nec voluisse fatis, repetat nisi paucula, quæ te
 Commendent, laudes insinuantque tuas.
Cantius ille suum te magni fecit Alumnum
Varramus, multæ nobilitatis homo.
 Omnibus hinc doctis cæpisti gratior esse,
 Præcipueque tuus magnus *Erasmus* erat.
 Qui fuit æqualis magno *Grocinus Erasmo*,
 Insigni coluit te pietate diu.
 Prima salutiferæ medicinæ gloria, *Thomas*
 Te *Linacer* noster fovet amore pari :
 Denique te longo dilexit tempore *Morus*,
Morus amor *Phabi*, delictumque fori.
 Hæc habui, cupidus te commendare perenni
 Famæ. Nunc votis annuat ille meis.

Gratulatio in reditum Thomæ Lupseti.

Venisti incolumis jam mihi reddere
Lupsete? & *Venetum* linquere floridos
 Vis campos, studiis motu *Britannicis*,
 Quæ sic auxilium concupiunt tuum?
 Venisti ut veteres sospes amiculos
 Nunc tandem recolas? ô niveam mihi
 Lucem, quæ potuit te modo reddere
 Optatum toties sollicita prece.
 Hæc festis radians frondibus est dies,
 Et fertis mihi signanda recentibus:
 Hæc votiva dies, hæc mihi calculo
 Ornanda est niveo: quæ simul expulit
 Curas e tremulo pectore lugubreis,
 Et te delictum reddit amabile.
 Non certe lyrico lauriger ille erat.
Flacco Virgilius gravior, *Atticis*
 Post longum rediens tempus ab intimis,
 Quam *Lupsete* mihi tu modo reddite:
 Quem longum cupiens cernere sæpius
 Lassabam superos vocibus asperis.

*In reditum Richardi Pacæi, utriusque linguae
 ornamenti clariss.*

Jam sospes rediit noster ab inclytis
Paceus Venetis, *Aonidum* decus,
 Et secum in patriam lumina rettulit.
 Aut (verum ut fatear) numina rectius.
 Ecquis lucidulis candidus unio
 Conchis innitet? Ecquis mihi fulgidus

Ramus concrepitat frondibus aureis ?
 Cum quo pectoris ingentia gaudia
 Plaudentis celebrem ? Quæ mihi consonæ
 Musæ clara ferent carmina, queis ego
Pacæ reduci gratuler intime ?
 Quem absentem miseris vocibus ambiit
 Doctorum chorus, O Sydera conquerens
 Vel crudelia. Quem splendidus insuper
 Nympharum numerus notus *Apollini*
 Absentem indoluit mirificis modis.
 Quem salvum ac reducem visere gestiens
 Grex natus studiis, plausibus assonat.
 Quem Musæ reducem denique splendidæ
 Vincitæ purpureis tempora floribus,
 Certant carminibus vel ter ovantibus
 Ad cæli nitidi tollere culmina.

Ad Calliopen, de Jo. Claimundo.

Te nunc *Calliope* colit politus
Claimundus facilis, novem sororum
 Cui fert tot niveos chorus lapillos.
 Exornat quoque te frequenter ille
 Largo munere, & ore perbenigno.
 Quare *Calliope* lyra resumpta
 Cures officium tuum vicissim,
 Nomen *Castalii* ferens ad astra
Claimundi aurea laudibus canoris.

Ad Cygnum de Thoma Linacro.

Te sæpe audiivi quærentem *Græcæ Latine*
 Cujus adoptaret *Pieris* ore loqui :

Certis

Certior ut fieres super hac re, nuper adibam
Plectrigerum *Phabum*, *Thespiadasque* Deas.
Ipse mihi *Phabus Linacrum*, *Linacrumque* sorores,
Totaque *Castalii* turba diserta chori
Dixerunt uno consensu, verba *Latina*
Esse illum, vellent cujus in ore loqui.

Immortalis Linacrus.

Deferet ante suos modulos philomela canoros,
Nullus & in vitreo flumine piscis erit :
Nullus ager verno producet tempore flores,
Quam pereat nomen, docte *Linacre*, tuum.

Qualis Gulielmus Latimarus *Isiacus*.

Siquis *Cecropia* gentis sermone venusto
Floret, & eloquio *Roma* diserta tuo :
Siquis *Aristotelis* fecunda volumina versat,
Judicii rara dexteritate boni :
Siquis legiferum *Mosen*, sanctosque prophetas
Excolit, ac *Christum* purius ore docet :
Si quis avaritia pulsa, mediocria curat,
Est ea *Latimari* gloria vera pii.

Ad Thomam Volvelegum, Archiepiscopum
Isuronicannum.

Sic tuus *Henricus*, Regum qui gloria florens,
Perpetuo studio te colat, ornet, amet :
Sic pia conjungat proceres concordia magnos,
Ut justo belli fulmine *Turca* ruat :
Sic vastas operum tantorum denique moles
Absolvas, summo templa dicata Deo.

Sis bonus o felixque mihi tutela *Camene*
Dicêris merito, præsidiumque meæ.

Ad Polydorum Virgilium.

Primus ego asserui nostra sua nomina gentis
Urbibus antiquis, ne *Polydore* neges.
Et quæ *Cimmeriis* obducta fuere tenebris,
Accepere novum (me referente) diem.

*In statuam Joannis Coleti, fani Paulini
Decani.*

Eloquio juvenes ubi *Lilius* ille polivit,
In statua spiras magne *Colete* tua.
Quam si *Præcæles* fecisset magnus & ille,
Forſitan æquaſſet, non ſuperaſſet opus.
Hæc ſalva ſtatua, divini forma *Coleti*
Temporibus longis non peritura manet.

*Ad Gonellum *, ut urbem relinquat.*

Cur tanto ſtudio colas celebris
Londini Aoniæ improbos *Gonelle*
Luxus, non video: quibus fovetur
Corpuſ molliculum, ingenti impotenter
Cura poſthabita ſacri: vel illos
Cur vanos ſtrepitus ames ſuperbæ
Urbis, multiloquus licet popellus
Te monſtret digito, quod inter ipſos
Doctos doctus & ipſe conſequaris
Linguae delicias meras *Latina*.
Averte auriculas tuas ab illo

* *A Native of Land Beach in Com. Cantab.*

Plebis iudicio levi frequenter.
Si laudis solidæ petis coronam,
Secessus pete, conferent & illi
Flores ad cumulum venustiores.
Ædes ergo age civicas relinque,
Nam me iudice non videtur ille
Dignis sat propriæ modis studere
Vitæ, qui genium suum per urbis
Cessator medias foveat popinas:
Quin ultro ingenium colit qui amænum
Intento studio & quidem perenni.
Hic forsân videor tibi molestus,
Dum totus cano cantileham eandem:
Certe candor, amor, movent iubentque;
Ac nunc ultra etiam imperant, ut audax
Scribam, sustineamque constitutam
Causam, sed ratione quadam honesta
Hac, ut pervehemens velim videri
Orator potius tibi, imperator
Quam subdurus ego. Satis voluntas
Est autem tua cognita, at laboro
Currenti stimulum addere impetentem.
Sic villam repetas tuam beatus,
Commisamque tibi sacro patrono
Defendas querulos pius clientes.
Te *Grantania* prædicabit illa,
Qua floret Schola maxime diserta,
Linguae & gloriola utriusque pollens.
Venatoria te statim obviisque
Gens amplexibus advolans fovebit
Vivum, tum reducem sibi valentemque
Hinc inde accipient: libenter ergo
Secessum celebra, relinque & urbem.

Collatio Budæi & Cuthoberti Tunostalli.

Qua te nostra canet *Tunstalle Britannia* laude?
 An qua *Budaum Gallia* docta suum?
 Candidus ille studet *Gracam* celebrare *Minervam*
Gracoram celebras tu monumenta patrum.
 Ille colit veteres intento pectore leges,
 Sunt studii leges curâ diserta tui.
 Ille rudes assis docuit cognoscere partes,
 Tu números primus verba *Latina* loqui.
Gallia, caufidicum tecum dignare *Britannum*
 Conferri, niveis dignus uterque notis.

Ad Rob. Aldrigum.

Si scires penitus meæ *Camana*
 Erga te studium, benignis illam
 Ulnis acciperes, tuoque dignam
 (Ni fallor modo) diceres favore.
 At qui scire meæ (rogo) tacentis
 Affectum potes intimum *Camana*?
 (Ut sis ergo sciens) lubenter in te
 Testatos faciet suos amores,
 Attingetque tuas canora laudes
 Doctrinæ solidas, jubente *Granta*:
 Quæ te quæ juvenem bonas docebat
 Artes ingenium, elegantiamque:
 Illo tempore, quo beata *Erasmum*
 Ingentis pretii virum fovebat,
 Non magno sine commodo suorum
 Omnium, & tulit ut quidem secundus
 Casus, præcipue tuo, Affidebas

Nam *Desiderio* laboriose
 Exemplaria docta conferenti,
 Castæ relliquias latinitatis.
 Nunc *Aldrige* tibi suas *Camena*
 Partes præstitit, additura metam
 Succincti hendecasyllabis Phaleuci.

*Ad Thomam Cranmerum, Cantiorum
 Archiepiscopum.*

Est congesta mihi domi supellex
 Ingens, aurea, nobilis, venusta,
 Qua totus studeo *Britanniarum*
 Vero reddere gloriam nitore.
 Sed fortuna meis noverca cæptis,
 Jam felicibus invidet maligna.
 Quare ne pereant brevi vel hora,
 Multarum mihi noctium labores
 Omnes, & patriæ simul decora
 Ornamenta cadant, suusque splendor
 Antiquis male desit usque rebus,
Cranmere, eximium decus piorum,
 Implorare tuam benignitatem
 Cogor: fac igitur tuo sueto
 Pro candore, meum decus, patronumque
 Ut tantum faveat, roges, labori
 Incæpto: precium sequetur amplum.
 Sic nomen tibi litteræ elegantes
 Recte perpetuum dabunt, suosque
 Partim vel titulos tibi receptos
 Concedet memori *Britannus* ore.
 Sic te posteritas amabit omnis,
 Et fama super æthera innotescet.

Ad Libellum de D. Jo. Checo.

Si vis *Theſpiadum* choro probari,
 Fac ut conſilio libellè, noſtro,
 Facundo ſtudeas placere *Checo*,
 Quem *Pandonia* colunt *Athene*,
 Et quem *Roma* colit diſerta multum.
 Quem Rex maximus omnium, ſupremuſque
Henricus reputans virum probatum
 Spectatumque ſatis, reconditæque
 Cenſorem ſolidum eruditionis
 * *Eduardum* bene filium, ſuumque
 Hæredem, puerum, illi ad alta natum,
 Sic concredidit, utriuſque linguæ
 Flores ut legeret venuſtiores,
 Exercens facili manum labore
 Et *Chriſti* imbiberet ſuaꝝ nectar.
 Felicem arbitror hunc diem fuiſſe,
 Tanto diſcipulo dedit magiſtrum
 Quæ talem. Unde ſuo venuſta alumno
Granta aſſurgit, & excitata plaudit.
 Quod juſſi facias veſtim libellè,
Checum concilies tibiꝝq; amicū.
 Is ſi te nivea manu tenebit,
 Perluſtrans oculo tuos ſereno
 Verſus, O facile inter eruditos
 Expectare poteſ locum poetas,
 Et famam domini tui per orbem
 Late extendere. Perge quo parabas.

* R. *Aſham* in his 4th-Epiſt. of his 1ſt Book, ſpeaking of
K. Edward VI ſaies, — *Vix ulla felicitatis parte ego cum beatiorem
 exiſtimo, quam quod Joannem Chæcum ad præclaram doctrinam, &
 ætæram Religionis addeſcentia ſua doctorem amicum ſit.*

Filiæ Thomæ Mori Charitea Corona.

Tres numero *Charites Graei* finxere postas,
 Æmula quas toties carmine *Roma* sonat.
 Hactenus at nunquam res est hæc credita vera,
 Ut neque de musis fabula vana novem.
 Nos tamen intrantes facundi limina *Mori*,
 Attoniti *Charites* tres novitate rei [ergo
 Vidimus. Et quid enim est oculis (rogo) certius?
 Accipiat plenam fabula prisca fidem.

Ad munificentissimum Henricum Octavum,
Angliæ Regem.

Dii tibi dent omnes Rex illustrissime, parvum
Henricum, referat qui patris ora sui.
 Dii tibi dent patri patriæ, feliciter illa
 Vivere *Cecropii* sæcula longa senis.
 Dii tibi dent fidei tutori, maxime princeps,
 Ut faveant votis optima quæque tuis.
 Qui facis, ut faveant, fulvo regaliter auro,
 Assidue votis optima quæque meis.

Comparatio, in gloriam Henrici Octavi
Regis potentiss.

Quantum puniceis novo rosetis.
 Cedunt vere suis rubeta spinis:
 Quantum lilio amænioris horti
 Gemmæ omnes aliæ nitore cedunt:
 Quantum cætera punicis decoro
 Malis poma quidem rubore cedunt:
 Quantum

Quantum coniferis breves myricæ
 Concedunt quoque gloria cupressis:
 Quantum stelligero repressa tellus
 Cælo, mole sua & nigrore cedit:
 Tantum omnes alii, celebritate,
 Fama, nomine gloriaque vera
 (Ut mittam ingenii valentioris
 Lumen, flumina, fulmen atque vires
 Rari iudicii tui perennes)
 Concedent tibi principes sereni,
Henrice, o patriæ tuæ columna
 Talis, qualis erat celebris illa,
 Olim quam extulit *Hercules* triumphas.

Ad Ludovicum Vivem.

Gentis rarus honor decusque *Ibera*
Vives, qui patriam tuam serenas
 Claris artibus, Eloquentiaque,
 Authores cupiens suo nitori
 Doctos reddere, quos molesta valde
 Illa injuria temporum repressit,
 Aspira resonos modos canenti
 Musæ, quæ vehementer ardet illas
 Virtutis solidæ tuæ nitelas
 Toto pectore consecrare famæ,
 Ut te posteritas celebret omnis.
Marcus Tullius utriusque linguæ
 Fons vel perpetuus, bonusque possit:
 Orator *Fabius* minora nulla.
 Illius quoniam disertus aptusque
 Interpres, ita *Scipionis* alti
 Somnum discutis, ut vel elegantis

Commentaria *Macrobi* labore
 Pergrato superes, potens vel æques.
 Atque hujus recolis frequenter artes
 Dicendi, probus artifex & ipse.
 Tantundem tribuit tibi severus
Hispano Seneca eruditionis.
 Alnum lumen & interim libellos
 Illustri calamo tuo notatos
 Fælices reputat suos : Ovatque
Augustinus Afer, sacrationis
 Scripturæ pius optimusque certe
 Doctor, gaudet alacritate motus
 Quæ tu restituis Deo supremo
 Oblatrantibus impiis, coronam
 Festam, munera summa *civitatis*
 Cælestis, scholia aspicitque lætus,
 Queis illum niveis modis beasti.
 Perge hac comprecor ire : sic micantes
 Conscendes nitidi ad choros *Olympi*.

Ejusdem Lamentatio in mortem Erasmi Rot.

Invida cur me sic o nex disjungis amantem,
 Quem bene colludens conciliavit amor.
 Me dolor & lacrymæ vexant sine fine labantem,
 Hei mihi, quod tantis subdita vita malis.

*Ad Lud. Vivem graviter Erasmi morte
 perturbatum consolatio.*

Incluta quem genuit tam fonte *Valentia* divo,
 Orator, toto clarus in orbe manet.

Tu

Tu quoque jam lumen simul immortale *Latinis*,
Gloriaque *Hispansæ* gentis, & orbis honos.

Audi, tam armatus cur morti obstitaret *Erasmus*?

Si moriens Phœnix unicus orbis erat?

Vive, tua in longos abeant suspiria risus,

Mortis enim hæc nemo tela cavere potest.

An perit ex toto, quem languida membra remittunt?

Vivit? an in cælum, venerat inde, redit?

Mens æterna manet, manet immortale sepulchrum,

Per quæ præclarum plus micat ingenium.

Numina quod superest, tibi dent hinc sancta precamur,

Hoc lacrymæ casu si cohibere queas.

Ad quater undenos qui nondum veneris annos,

Quem omnes suspiciant, atque sequantur, cris.

Olai Pan.

*Carmen in Erasmus, paulo ante mortem
ad concilium a Pon. Max. evocatum.*

Jussu Pontificis *Pauli* cum doctus *Erasmus*

Concilio patrum gessit adesse sacroq.

Tunc Deus omnipotens superas transvexit ad
auras,

Cætibus ut Divum redderet Æthereis.

Concilio *Pauli* poterunt tua scripta probari.

Vivere te mecum malo, ait ipse Deus.

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